

ONE HUNDRED NINTH
SEMI-ANNUAL
Conference

OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS



Held in the Tabernacle
SALT LAKE CITY, UTAH
October 7, 8 and 9, 1938
With Report of Discourses



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SALT LAKE CITY, UTAH

One Hundred Ninth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints

The One Hundred and Ninth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, Utah, Friday, Saturday and Sunday, October 7, 8, and 9, 1938.

The proceedings of the Conference were broadcast by radio, through the courtesy of Station KSL of Salt Lake City, for the benefit of the public generally.

President Heber J. Grant presided at each of the sessions.

GENERAL AUTHORITIES OF THE CHURCH PRESENT

Of the First Presidency: Heber J. Grant, J. Reuben Clark, Jr., and David O. McKay.

Of the Council of the Twelve Apostles: Rudger Clawson, Reed Smoot, George Albert Smith, George F. Richards, Joseph Fielding Smith, Stephen L. Richards, Richard R. Lyman, Melvin J. Ballard, John A. Widtsoe, Joseph F. Merrill, Charles A. Callis, and Albert E. Bowen.

Associate of the Council of the Twelve Apostles: Sylvester Q. Cannon.

Of the First Council of the Seventy: Rulon S. Wells, Levi Edgar Young, Antoine R. Ivins, Samuel O. Bennion, John H. Taylor,* Richard L. Evans.**

Of the Presiding Bishopric: LeGrand Richards, Marvin O. Ashton, and Joseph L. Wirthlin.

OFFICERS AND OTHER AUTHORITIES PRESENT

Church Historian and Recorder: Joseph Fielding Smith, and the following assistants: Andrew Jenson and A. William Lund.

Members of the General Committee, Church Welfare Program.

Presidents of Stakes and their counselors, Presidents of Temples, Patriarchs, High Priests, Seventies and Elders from all parts of the Church.

Members of the Church Board of Education, and General, Stake, and Ward officers of the auxiliary organizations.

Mission Presidents: Frank Evans, Eastern States; Bryant S. Hinckley, Northern States; David A. Broadbent, North Central States; Carl F. Eyring, New England; Elias S. Woodruff, Central States; Merrill D. Clayson, Southern States; El Ray L. Christiansen, Texas; William

*Rufus K. Hardy absent on account of illness.

**Richard L. Evans sustained as a member of the First Council of the Seventy to fill the vacancy caused by the death of Jonathan G. Kimball.

T. Tew, Jr., East Central States; William W. Seegmiller, Western States; W. Aird MacDonald, California; Preston Nibley, Northwestern States; David A. Smith, Canada; A. Lorenzo Anderson, Mexico; Orlando C. Williams, Spanish-American; Joseph J. Cannon, Temple Block, Salt Lake City, Utah.

FIRST DAY

MORNING MEETING

The first session of the Conference convened Friday morning, October 7, at 10 o'clock.

When the time arrived for the opening of the Conference the large Tabernacle auditorium and galleries were filled with people who had assembled from the various Stakes and Missions of the Church.

President Heber J. Grant presided and announced that the *Relief Society Singing Mothers*, Wade N. Stephens, Conductor, would furnish musical numbers for this session.

The opening song, "High on the Mountain Top," was sung by the congregation and the *Singing Mothers*.

Elder Marion G. Romney, President of the Bonneville Stake, offered the invocation.

"The Lord's Prayer" (Music by B. Cecil Gates) was sung by the *Singing Mothers*.

PRESIDENT HEBER J. GRANT

I am very happy indeed to meet with the Saints again in General Conference. I hope and pray that the prayer which has been offered will be heard and answered and that the Lord will bless us during this session of our conference.

SELECTIONS FROM "TREASURES I WOULD SHARE"

I have a little book in which I have recorded from time to time for many years items that have very profoundly impressed me. Last Christmas I wrote a little note to friends and had it printed, and sent a very small part of this book of several hundred pages to over 6,000 of my friends—Bishops of wards and others—and I have decided to read here today a part of what was in my Christmas greeting. I wish that all that is in my greeting might be read by all of the Latter-day Saints. As our conference proceedings are to be published, that is my excuse for reading a portion of this book entitled, "Treasures I Would Share," which was distributed by me for Christmas of 1937.

J. G. Holland, one of the fine poets of our country, was born in 1819, and passed away in 1881. These are two verses from his writings:

"GOD GIVE US MEN"

God give us men. A time like this demands
 Strong minds, great hearts, true faith and ready hands.
 God give us men. Men whom the lust of office does not kill!
 Men whom the spoils of office cannot buy;
 Men who possess opinions and a will;
 Men who have honor; men who will not lie;
 Men who can stand before a demagogue
 And damn his treacherous flatteries without winking.

Tall men, sun-crowned, who live above the fog,
 In public duty and in private thinking.
 For while the rabble, with their thumb-worn creeds,
 Their large professions and their little deeds,
 Mingle in selfish strife—lo! Freedom weeps;
 Wrong rules the land and waiting Justice sleeps.
 —J. G. Holland (1819-1881).

"Nicholas Murray Butler has figured that money spent for the World War could have built a \$2,500.00 house, placed in it \$1,000.00 worth of furniture, put it on five acres of land worth \$100.00 an acre and have given this to every family in the United States, Canada, Australia, England, Wales, Ireland, Scotland, France, Belgium, Germany and Russia; could have given to each city of 20,000 or over in each of these countries a five-million dollar library and a ten-million dollar university; and could still with what was left set aside a sum at 5 per cent that would provide a \$1,000.00 yearly salary for over 125,000 teachers and a like number of nurses."

The Constitution of the United States is a glorious standard; it is founded in the wisdom of God. It is a heavenly banner; it is, to all those who are privileged with the sweets of liberty, like the cooling shades and refreshing waters of a great rock in a weary and thirsty land. It is like a great tree under whose branches men from every clime can be shielded from the burning rays of the sun.—Joseph Smith.

AGE

Age is a quality of mind:
 If your dreams you've left behind,
 If hope is cold,
 If you no longer look ahead,
 If your ambition's fires are dead,
 Then you are old.

But if from life you take the best,
 And if in life you keep the zest,
 If love you hold;
 No matter how the years go by,
 No matter how the birthdays fly,
 You are not old.

WORK A BLESSING

Work is what keeps people young. Loafing is what starts to weaken them from the time they stop working. President Young was in active,

*Friday, October 7**First Day*

vigorous life when he passed away, but appendicitis ended his life. His successor, John Taylor was seventy-three years of age when he was made the President of the Church. John Taylor's successor, Wilford Woodruff, was eighty-odd years of age when he became the President of the Church, and according to some, he ought to have retired over twenty years before that time, and then been supported on somebody else's money. Lorenzo Snow came to the presidency of this Church as active as any young man, and with matured judgment, at eighty-five years of age, and when the Church was in a slough of despond financially, from which he rescued it. During his three years of administration, until he was eighty-eight years of age, his mind was as clear and active as that of any man who ever presided over this Church.

Joseph F. Smith, according to many people, was two years past the age when he should have retired, when he became the President of this Church, and the same is true of me. Next month, according to some people, it will be twenty-two years since I should have retired and been supported on someone else's money.

INCIDENT REGARDING PRESIDENT PENROSE

There is nothing truer than that "Age is a quality of mind." When I was nearly fifty years of age Brother Charles W. Penrose arrived in Liverpool to take my place as the president of the European Mission. The shipping firm with whom we had done business for over fifty years sent us four tickets to the Shakespeare Theater. Brother Penrose had worked as hard that day as I had. Also a large group of missionaries had come with him and there were a lot of them going home, also more than a hundred emigrants were going to America.

I turned to my wife when these tickets came and said: "I would not go to the finest theater on the face of the earth. I am tired, I am going to bed to sleep. Take one of the missionaries with you to bring you home, also two of the daughters and use these tickets."

Brother Penrose spoke up and said: "Sister Grant, let the old man go to bed, I will take you to the theater."

He was only (?) twenty-five years older than I. He lacked a few weeks of being seventy-five, and I lacked a few weeks of being fifty.

The following morning I took him to see the fine home that President Smith had authorized us to buy. Somebody asked the man who was moving the furniture out to guess our ages. He guessed me to be sixty-five, and Brother Penrose sixty. I said: "I have heard that a man was no older than he felt," and there is a world of truth in that, don't forget it. "I felt so old that I went to bed last night to sleep and this old gentleman twenty-five years older than I took my wife and daughters to the theater."

When I was up in Scotland just a few weeks before Brother Penrose arrived, a good old sister asked me: "How old are you, Brother Grant?"

I told her that if I lived so many weeks I would be fifty.

She said: "Ah, nay, nay, never see sixty-five again."

The next Sunday I thought I would get those three "dabs between

the eyes" corrected, so I asked the president of the Birmingham Branch, as I remember it, who he thought was older, Brother Penrose or myself.

He said: "The idea of asking such a ridiculous question. Anybody can see that you are very much older than Brother Penrose."

I hit the table and said: "That settles it. No old man shall ever take my wife to the theater again." And they never have.

Oliver Goldsmith (*The "Deserted Village"*):

Ill fares the land to hastening ills a prey,
Where wealth accumulates, and men decay:
Princes and lords may flourish, or may fade;
A breath can make them, as a breath has made
But a bold peasantry, their country's pride,
When once destroyed, can never be supplied.

A time there was, ere England's griefs began,
When every rood of ground maintained its man,
For him light labor spread her wholesome store,
Just gave what life required, but gave no more:
His best companions, innocence and health;
And his best riches, ignorance of wealth.

THRIFT

The prudent, penniless beginner in the world labors for wages for awhile, saves a surplus with which to buy land or tools for himself, then labors for himself another while, and at length hires another new beginner to help him. This is the just and generous and prosperous system which opens the way to all, gives hope to all, and consequent energy and improvement of condition to all.—Abraham Lincoln.

When a man like Henry Ford starts out with a few tools, and finally employs 125,000 people who support probably a half million people, he ought not to be penalized because of the marvelous work he has done for the benefit of humanity.

MY CREED

To live as gently as I can;
To be, no matter where, a man;
To take what comes of good or ill,
And cling to faith and honor still;
To do my best, and let that stand
The record of my brain and hand;
And then, should failure come to me,
Still work and hope for victory.

To have no secret place wherein
I stoop unseen to shame or sin;
To be the same when I'm alone
As when my every deed is known;
To live undaunted, unafraid
Of any step that I have made;
To be without pretense or sham
Exactly what men think I am.

To leave some simple work behind

To keep my having lived in mind;
 If enmity to aught I show,
 To be an honest, generous foe;
 To play my little part, nor whine
 That greater honors are not mine.
 This I believe is all I need
 For my philosophy and creed.

—Edgar A. Guest.

You will never get me to support a measure which I believe to be wrong, although by doing so I may accomplish that which I believe to be right.—Abraham Lincoln.

And now there is one more lesson for us to learn, the climax of all the rest; namely, to make a personal application to ourselves of everything which we know.

There is no need of your reading the Word of Wisdom unless you make application of it to your lives.

Unless we master this lesson, and act on it, other lessons are virtually useless and thus robbed of their essential glory. The only living end or aim of everything we experience, of every truth we are taught, is the practical use we make of it for the enrichment of the soul, the attuning of the thoughts and actions, the exaltation of life. When we DO [and "do" is in capitals and ought to be underscored in addition] "what we KNOW" [that is also in capitals] then first does it put on vital luster and become divinely precious.—William Algers.

I SHALL NOT PASS AGAIN THIS WAY

For several years before his death, Mr. Daniel S. Ford, the proprietor, editor and builder of the *Youth's Companion*, because of delicate health, did his work and managed his mammoth business from a little room in his home in one of the beautiful parks of Boston. When loving hands cleared the plain but convenient desk, there was found in a conspicuous place, much worn with frequent handling, the following poem. If the poet had intended to describe Mr. Ford's daily words and actions, he could not have done so in more appropriate language:

The bread that bringeth strength I want to give,
 The water pure that bids the thirsty live;
 I want to help the fainting day by day;
 I'm sure I shall not pass again this way.

I want to give the oil of joy for tears,
 The faith to conquer crowding doubts and fears.
 Beauty for ashes may I give away;
 I'm sure I shall not pass again this way.

I want to give to others hope and faith;
 And into angry hearts I want to pour
 The answer soft that turneth wrath away;
 I'm sure I shall not pass again this way.

I want to give to others, hope and faith,
 I want to do all that the Master saith;

I want to live aright from day to day;
I'm sure I shall not pass again this way.

Not what we give, but what we share,
For the gift without the giver is bare;
Who gives himself with his alms feeds three—
Himself, his hungry neighbor and Me.

—James Russell Lowell. (From "Vision of Sir Launfal")

THREE LESSONS

There are three lessons I would write,
Three words as with a burning pen,
In tracing of eternal light
Upon the hearts of men.

Have faith, though clouds environ round,
And gladness hides her face in scorn.
Put off the darkness from thy brow:
No night but hath its morn.

Have hope, where'er thy bark is driven,
The calm distorts the tempest's mirth,
Know this, God rules the Hosts of Heaven,
The inhabitants of earth.

Have love—not love alone for one,
But man as man thy brother call,
And scatter as the circling sun
Thy charities on all.

—Fredrick Schiller.

I repeated that poem in nearly every speech that I delivered while I was the chairman of the Utah Liberty Loan Drive at the time that America raised six million dollars during the World War, in one campaign; and I said: "The Kaiser of Germany ought to read that poem by one of his great poets—especially, 'God rules the hosts of heaven, the inhabitants of earth'". I felt sure that he would go down to defeat as God does rule the world and He was not on the Kaiser's side.

FAVORITE HYMNS

Years ago I suffered intensely from insomnia. I have been ordered to leave town within twenty-four hours or I might go crazy for lack of sleep. I have been to California time and time again in early days and could sleep there three or four nights in succession, twelve hours at a time without waking up. I learned while in England to take a nap after my lunch. Nearly every day of my life now I sleep an hour in the middle of the day. I have had only two severe attacks of insomnia since I returned over thirty years ago from Europe.

I learned to sing a song or two, or three, or four, or five, as high as ten when I would wake up, and then to get up and take some physical exercises, and take some in bed, and try to go to sleep, and failing, sit up and talk to a dictaphone for an hour, and then go back to sleep. This morning I woke up at half past one, took exercises for three-quarters of

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an hour and was still wide awake. Then I sang ten songs. I have sung them hundreds and hundreds of times, and I never sing them when I do not think of what the Lord said in a revelation:

For my soul delighteth in the song of the heart; yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads.

So in song I prayed ten times this morning. I think that I cannot deliver a more valuable sermon here today than to read these songs to you.

THE TIME IS NIGH, THE HAPPY TIME

The time is nigh, the happy time
That great, expected, blessed day,
When countless thousands of our race
Shall dwell with Christ and Him obey.

The prophecies must be fulfilled,
Though earth and hell should dare oppose;
The stone out of the mountain cut,
Though unobserved, a kingdom grows.

The-blended image soon shall fall—
Brass, silver, iron, gold and clay;
And superstition's dreadful reign
To light and liberty give way.

In one sweet symphony of praise,
The Jews and Gentiles will unite;
And infidelity, o'ercome,
Return again to endless night.

From east to west, from north to south,
The Savior's kingdom shall extend,
And every man in every place
Shall find a brother and a friend.

—Parley P. Pratt.

President Wilford Woodruff called for this song that I am now going to repeat, at least once a month in the meetings of the First Presidency and the Council of the Twelve held in the Temple: It was his favorite.

GOD MOVES IN A MYSTERIOUS WAY

God moves in a mysterious way,
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm.

Deep in unfathomable mines
Of never-failing skill
He treasures up his bright designs,
And works his sovereign will.

Ye fearful saints, fresh courage take,
The clouds ye so much dread

Are big with mercy, and shall break
In blessings on thy head.

Judge not the Lord by feeble sense,
But trust him for his grace;
Behind a frowning providence
He hides a smiling face.

His purpose will ripen fast,
Unfolding every hour,
The bud may have a bitter taste,
But sweet will be the flower.

Blind unbelief is sure to err,
And scan his works in vain;
God is his own interpreter,
And he will make it plain.

—Cowper.

No man had more perfect faith than did Wilford Woodruff. He acknowledged the hand of God in everything.

COME LET US ANEW

Come, let us anew our journey pursue,
Roll round with the year,
And never stand still till the Master appear.
His adorable will let us gladly fulfil,
And our talents improve,
By the patience of hope and the labor of love.

Our life as a dream, our time as a stream
Glides swiftly away,
And the fugitive moment refuses to stay.
The arrow is flown, the moments are gone,
The Millennial year
Presses on to our view, and eternity's here.

O that each in the day of his coming may say,
"I have fought my way through,
I have finished the work thou didst give me to do."
O that each from his Lord may receive the glad word:
"Well and faithfully done;
Enter into my joy and sit down on my throne."

COME, COME, YE SAINTS

Come, come, ye saints, no toil nor labor fear,
But with joy wend your way;
Though hard to you this journey may appear,
Grace shall be as your day.
'Tis better far for us to strive,
Our useless cares from us to drive,
Do this, and joy your hearts will swell—
All is well! All is well!

Why should we mourn, or think our lot is hard?
'Tis not so; all is right!
Why should we think to earn a great reward.
If we now shun the fight?
Gird up your loins, fresh courage take,

Our God will never us forsake;
And soon we'll have this tale to tell—
All is well! All is well!

We'll find the place which God for us prepared,
Far away in the West;
Where none shall come to hurt or make afraid;
There the Saints will be blessed.
We'll make the air with music ring,
Shout praises to our God and King;
Above the rest these words we'll tell—
All is well! All is well!

And should we die before our journey's through,
Happy day! All is well!
We then are free from toil and sorrow too.
With the just we shall dwell.
But if our lives are spared again
To see the Saints their rest obtain,
O how we'll make this chorus swell—
All is well! All is well!

I was told by a doctor that one of his patients came to him and sold to him some securities that he owned. Then he gave his home to one of the members of the family, he gave other things to other members of his family, and then he retired on a pension for someone else to support him. The doctor said that during the two years that this man has been drawing a pension doing nothing he has aged five or six years at least, and has had to consult him, his doctor, time and time again, more often than he ever did in the same length of time before. Work—labor—is what gives people strength and power, and loafing aids in destroying their lives.

SHOULD YOU FEEL INCLINED TO CENSURE

Should you feel inclined to censure
Faults you may in others view,
Ask your own heart ere you venture.
If that has not failings too.

Let not friendly vows be broken;
Rather strive a friend to gain;
Many a word in anger spoken
Finds its passage home again.

Do not, then, in idle pleasure,
Trifle with another's fame,
Guard it as a valued treasure,
Sacred as your own good name.

Do not form opinions blindly;
Hastiness to trouble tends.
Those of whom we thought unkindly.
Oft become our warmest friends.

O MY FATHER

O my Father, thou that dwellest
In the high and glorious place!
When shall I regain thy presence,
And again behold thy face?

In thy holy habitation,
 Did my spirit once reside;
 In my first primeval childhood,
 Was I nurtured near thy side?

For a wise and glorious purpose
 Thou hast placed me here on earth,
 And withheld the recollection
 Of my former friends and birth.
 Yet ofttimes a secret something
 Whispered, "You're a stranger here";
 And I felt that I had wandered
 From a more exalted sphere.

I had learned to call thee Father,
 Through thy Spirit from on high;
 But until the Key of Knowledge
 Was restored, I knew not why.
 In the heavens are parents single?
 No; the thought makes reason stare!
 Truth is reason, truth eternal
 Tells me I've a mother there.

When I leave this frail existence,
 When I lay this mortal by,
 Father, Mother, may I meet you
 In your royal courts on high?
 Then, at length, when I've completed
 All you sent me forth to do,
 With your mutual approbation,
 Let me come and dwell with you.

—Eliza R. Snow.

I have read only six of the ten. I see the time is flying, and I have perhaps read enough. One of the songs I sang this morning was "The Flag Without a Stain," and one of them was that lengthy song of seven full verses which was sung by John Taylor in Carthage Jail at the time the Prophet was martyred. One of them was Brother Francis M. Lyman's favorite hymn, "School thy feelings, O my brother, train thy warm impulsive soul," written by Brother Charles W. Penrose after giving ten years of missionary service without purse or scrip. He was accused of taking the second-hand furniture out of the London conference house and selling it to help him to emigrate to Utah. He had given them the use of this furniture for ten years, and of course the young Elders from the "wild and woolley West" would not handle it very gently during that time. He was broken-hearted, and went home and wrote that wonderful song, "School Thy Feelings," for his own consolation.

(The other songs that the President sang, but which he did not repeat in his address are as follows:)

A POOR WAYFARING MAN OF GRIEF

A poor wayfaring man of grief
 Hath often crossed me on the way,
 Who sued so humbly for relief
 That I could never answer, nay.
 I had not power to ask his name
 Whither he went or whence he came,

GENERAL CONFERENCE

First Day

Yet there was something in his eye
That won my love, I knew not why.

Once, when my scanty meal was spread,
He entered, not a word he spake,
Just perishing for want of bread,
I gave him all, he blessed it, brake.

And ate, but gave me part again;
Mine was the angel's portion then;
For while I fed with eager haste,
The crust was manna to my taste.

I spied him where a fountain burst
Clear from the rock; his strength was gone,
The heedless water mocked his thirst,
He heard it, saw it hurrying on.

I ran and raised the sufferer up;
Thrice from the stream he drained my cup,
Dipped and returned it running o'er;
I drank and never thirsted more.

'Twas night; the floods were out; it blew
A winter hurricane aloof;
I heard his voice abroad and flew
To bid him welcome to my roof.

I warmed and clothed and cheered my guest,
And laid him on my couch to rest,
Then made the earth my bed and seemed
In Eden's garden while I dreamed.

Stript, wounded, beaten nigh to death,
I found him by the highway's side;
I roused his pulse, brought back his breath,
Revived his spirit and supplied

Wine, oil, refreshment—He was healed;
I had myself a wound concealed,
But from that hour forgot the smart,
And peace bound up my broken heart.

In prison I saw him next condemned
To meet a traitor's doom at morn;
The tide of lying tongues I stemmed,
And honored him 'mid shame and scorn.

My friendship's utmost zeal to try,
He asked if I for him would die;
The flesh was weak, my blood ran chill,
But the free spirit cried, "I will!"

Then in a moment to my view,
The stranger started from disguise;
The tokens in his hands I knew,
The Savior stood before mine eyes.

He spake, and my poor name he named;
"Of me thou hast not been ashamed,
These deeds shall thy memorial be,
Fear not, thou didst them unto me."

—Montgomery.

O YE MOUNTAINS HIGH

O ye mountains high, where the clear blue sky
 Arches over the vales of the free,
 Where the pure breezes blow and the clear streamlets flow
 How I've longed to thy bosom to flee.
 O Zion! dear Zion! land of the free,
 Now my own mountain home, unto thee I have come—
 All my fond hopes are centered in thee.

Though the great and the wise, all thy beauties despise,
 To the humble and pure thou art dear;
 Though the haughty may smile and the wicked revile,
 Yet we love thy glad tidings to hear.
 O Zion! dear Zion! home of the free,
 Though thou wert forced to fly to thy chambers on high,
 Yet we'll share joy and sorrow with thee.

In thy mountain retreat, God will strengthen thy feet;
 On the necks of thy foes thou shalt tread;
 And their silver and gold, as the prophets foretold,
 Shall be brought to adorn thy fair head.
 O Zion, dear Zion! home of the free,
 Soon thy towers shall shine with a splendor divine
 And eternal thy glory shall be.

Here our voices we'll raise, and we'll sing to thy praise,
 Sacred home of the prophets of God;
 Thy deliverance is nigh, thy oppressors shall die,
 And the Gentiles shall bow 'neath thy rod.
 O Zion! dear Zion! land of the free,
 In thy temples we'll bend, all thy rights we'll defend
 And our home shall be ever with thee.

—Charles W. Penrose.

SCHOOL THY FEELINGS, O MY BROTHER

School thy feelings, O my brother,
 Train thy warm, impulsive soul;
 Do not its emotions smother,
 But let wisdom's voice control.

School thy feelings, there is power
 In the cool, collected mind;
 Passion shatters reason's tower,
 Makes the clearest vision blind.

School thy feelings, condemnation
 Never pass on friend or foe,
 Though the tide of accusation
 Like a flood of truth may flow.

Hear defense before deciding,
 And a ray of light may gleam,
 Showing thee what filth is hiding
 Underneath the shallow stream.

Should affliction's acrid vial
 Burst o'er thy unsheltered head,
 School thy feelings to the trial,
 Half its bitterness hath fled.

GENERAL CONFERENCE

First Day

Art thou falsely, basely slandered?
Does the world begin to frown?
Gauge thy wrath by wisdom's standard.
Keep thy rising anger down.

Rest thyself on this assurance,
Time's a friend to innocence
And the patient, calm endurance
Wins respect and aids defense.

Noblest minds have finest feelings,
Quivering strings a breath can move,
And the Gospel's sweet revealings
Tune them with the key of love.

Hearts so sensitively moulded
Strongly fortified should be,
Trained to firmness and enfolded
In a calm tranquility.

Wound not wilfully another;
Conquer haste with reason's might;
School thy feelings, sister, brother,
Train them in the path of right.

—Charles W. Penrose.

THE FLAG WITHOUT A STAIN

For years and years I've waved o'er my people,
O'er land and sea, o'er church tower and steeple;
Foremost in battle proudly I reign,
Triumphant now o'er thee, without one stain.
O, how I trembled when called alone to stand,
But brave hearts sustained me to wave o'er the land.
O, my America! O my America!
Proudly I wave o'er thee, Sweet land of Liberty.

No flag on earth shall insult this nation,
Justice and right shall e'er be our relation.
No creed or sect shall here ever reign.
While floats the Stars and Stripes, without one stain.
Stars that were blotted are shining once again,
The Angel of Peace has wiped out the stain.

THE WORD OF THE LORD

In addition to singing these songs this morning I repeated from the 121st section of the Doctrine and Covenants, commencing with the words "How long can rolling waters remain impure," to the end of the section:

33. How long can rolling waters remain impure? What power shall stay the heavens? As well might man stretch forth his puny arm to stop the Missouri river in its decreed course, or to turn it up stream, as to hinder the Almighty from pouring down knowledge from heaven upon the heads of the Latter-day Saints.

34. Behold, there are many called, but few are chosen. And why are they not chosen?

35. Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson—

36. That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.

37. That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves, the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man.

38. Behold, ere he is aware, he is left unto himself, to kick against the pricks, to persecute the Saints, and to fight against God.

39. We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion.

40. Hence many are called, but few are chosen.

41. No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

42. By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile—

43. Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy;

44. That he may know that thy faithfulness is stronger than the cords of death.

45. Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dew from heaven.

46. The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever.

This is one of the most marvelous revelations that God has given to man, and it was given to the Prophet while he was imprisoned in Liberty Jail.

THANKFUL FOR KNOWLEDGE

How I do thank the Lord that I have an abiding and absolute knowledge that He lives, that He is my Father, that He hears and answers my prayers! How I do thank the Lord—it is beyond my ability to express my gratitude—for a knowledge that His Son is my Redeemer and yours; that God the Father and His Son Jesus Christ visited the boy Joseph Smith, and that Moroni delivered into his hands the plates from which the Book of Mormon was translated! I thank the Lord that when I read the Book of Mormon there came into my soul a testimony that it is exactly what it purports to be. I fell in love with Nephi, and more than any other character, except my Redeemer, in the Bible or the Book of Mormon he has been my guiding star.

IDLENESS CONDEMNED

We should have an ambition, we should have a desire to work to the full extent of our ability. Work is pleasing to the Lord. "The idler shall

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be had in remembrance before the Lord." I reached my office this morning at 8:30 o'clock, and generally get there at 8 o'clock. As a rule I do not leave the office before 5:30 or 6:00, and at noon I go next door to the Lion House Cafeteria, where I get a quick lunch. Once in a great while, when I have not been able to sleep as well as usual, I have brought to my office as many as eight cylinders of letters. Working eight or nine hours a day has never injured me, and I do not believe it has ever injured anyone else. The Lord says: "Men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness."

May the Lord bless us in this conference. I leave with you my abiding testimony that I know as I know that I live that Joseph Smith was a prophet of the true and the living God, the instrument in the hands of God of establishing again upon the earth the plan of life and salvation—the Gospel of Jesus Christ.

May God help you, my dear brethren and sisters, every one of you who has the same knowledge which I have, to live the Gospel, to do that which is right, and then we are sure of the reward of life eternal in His presence. This is my humble prayer, and I ask it in the name of our Redeemer and Savior. Amen.

PRESIDENT DAVID O. McKAY

Presented for the vote of the Conference, the General Authorities and General Officers of the Church, also the General Auxiliary Officers, and they were unanimously sustained, as follows:

GENERAL AUTHORITIES OF THE CHURCH

FIRST PRESIDENCY

Heber J. Grant, Prophet, Seer, and Revelator, and President of the Church of Jesus Christ of Latter-day Saints.

J. Reuben Clark, Jr., First Counselor in the First Presidency.

David O. McKay, Second Counselor in the First Presidency.

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

Reed Smoot

George Albert Smith

George F. Richards

Joseph Fielding Smith

Stephen L. Richards

Sylvester Q. Cannon, associate to the Council of the Twelve;

Richard R. Lyman

Melvin J. Ballard

John A. Widtsoe

Joseph F. Merrill

Charles A. Callis

Albert E. Bowen

ACTING PATRIARCH TO CHURCH

George F. Richards

The Counselors in the First Presidency, the Twelve Apostles, and the acting Patriarch to the Church as Prophets, Seers, and Revelators.

TRUSTEE-IN-TRUST

Heber J. Grant

As Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

FIRST COUNCIL OF THE SEVENTY

Rulon S. Wells
Levi Edgar Young
Antoine R. Ivins
Samuel O. Bennion

John H. Taylor
Rufus K. Hardy
Richard L. Evans

PRESIDING BISHOPRIC

LeGrand Richards, Presiding Bishop
Marvin O. Ashton, First Counselor
Joseph L. Wirthlin, Second Counselor

GENERAL OFFICERS OF THE CHURCH

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with the following assistants: Andrew Jensen and A. William Lund.

CHURCH BOARD OF EDUCATION

Heber J. Grant
J. Reuben Clark, Jr.
David O. McKay
Rudger Clawson
Joseph Fielding Smith
Stephen L. Richards
Richard R. Lyman

John A. Widtsoe
Adam S. Bennion
Joseph F. Merrill
Franklin S. Harris
Charles A. Callis
Franklin L. West

Arthur Winter, Secretary & Treasurer

COMMISSIONER OF EDUCATION

Franklin L. West

SEMINARY SUPERVISOR

M. Lynn Bennion

GENERAL CONFERENCE

First Day

AUDITING COMMITTEE

Orval W. Adams
Albert E. Bowen

George S. Spencer
Harold H. Bennett

TABERNACLE CHOIR

Lester F. Hewlett, President; J. Spencer Cornwall, Conductor;
Richard P. Condie, Assistant Conductor.

ORGANISTS

Alexander Schreiner
Frank W. Asper
Wade N. Stephens, Assistant

CHURCH WELFARE COMMITTEE

ADVISERS

Melvin J. Ballard
John A. Widtsoe
A. E. Bowen

Antoine R. Ivins
John H. Taylor
The Presiding Bishopric

General Presidency of the Relief Society

GENERAL COMMITTEE

Henry D. Moyle, Chairman
Robert L. Judd, Vice-Chairman
Harold B. Lee, Managing Director
Marvin O. Ashton
Mark Austin
Campbell M. Brown
Clyde C. Edmunds

Sterling H. Nelson
Wm. E. Ryberg
Stringham A. Stevens
J. Frank Ward

GENERAL AUXILIARY OFFICERS OF THE CHURCH

NATIONAL WOMEN'S RELIEF SOCIETY

Louise Y. Robison, President
Amy Brown Lyman, First Counselor
Kate M. Barker, Second Counselor
with all the members of the Board as at present constituted.

DESERET SUNDAY SCHOOL UNION

George D. Pyper, General Superintendent
Milton Bennion, 1st Asst. Superintendent
George R. Hill, 2nd Asst. Superintendent
with all the members of the Board as at present constituted.

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

George Q. Morris, General Superintendent
Joseph J. Cannon, 1st Asst. Superintendent
Burton K. Farnsworth, 2nd Asst. Superintendent

YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Lucy Grant Cannon, President
Helen Spencer Williams, First Counselor
Verna W. Goddard, Second Counselor
with all the members of the Board as at present constituted.

PRIMARY ASSOCIATION

May Anderson, Superintendent
Isabelle S. Ross, 1st Asst. Superintendent
Edith Hunter Lambert, 2nd Asst. Superintendent
with all the members of the Board as at present constituted.

REPORT OF CHANGES DURING PAST SIX MONTHS

Elder Joseph Anderson, Clerk of the Conference, read the following report of *Changes in Church Officers, Stake, Ward and Branch Organizations since last April Conference*:

New Mission Presidents:

Joseph E. Evans appointed to preside over the French Mission to succeed President Octave F. Ursenbach.

David A. Smith appointed to preside over the Canadian Mission to succeed President Abel S. Rich.

John Alden Bowers appointed to preside over the Brazilian Mission to succeed President Rulon S. Howells.

Frederick S. Williams appointed to preside over the Argentine Mission to succeed President W. Ernest Young.

A. Lorenzo Anderson appointed to preside over the Mexican Mission to succeed President Harold W. Pratt.

Apostle Richard R. Lyman released as president of the European Mission.

Missionary Home Director Changed:

J. Wyley Sessions released and Don B. Colton appointed.

Members Appointed to General Committee—Church Welfare Plan:

Antoine R. Ivins and John H. Taylor appointed advisers representing the First Council of the Seventy.

Louise Y. Robison, appointed adviser representing the Relief Society General Board.

Sterling H. Nelson.

Clyde C. Edmonds.

New Stakes Organized:

Moon Lake Stake was created by a division of Duchesne Stake on April 24th. The new stake consists of Altonah, Bluebell, Boneta, Mt. Emmons, Mt. Home, Talmage and Upalco wards. Arcadia, Bridgeland, Duchesne, Redcliff, Strawberry, Tabiona wards and Utahn branch retained in Duchesne Stake.

Portland Stake was organized on June 26th from branches in the Northwestern States Mission. The new stake consists of Colonial Heights, Eugene, Irvington, Moreland, Mount Tabor and Salem Wards and Hood River, Kelso and St. Helens Independent Branches.

Seattle Stake was organized on July 31st from branches in the Northwestern States Mission. The new stake consists of Bellingham, Bremerton, Lincoln, Queen Anne, Tacoma Central, University, Vancouver, and West Seattle Wards and Chehalis, Everett, Grays Harbor, Olympia, Raymond and Renton independent branches.

New Stake Presidents Appointed:

Heber Moon appointed president of the Duchesne Stake to succeed Owen Bennion.

Edwin L. Murphy appointed president of the newly organized Moon Lake Stake.

Marion G. Romney appointed president of the Bonneville Stake to succeed Joseph L. Wirthlin.

H. Roland Tietjen appointed president of the South Sevier Stake to succeed James R. Ware.

Monte Lafayette Bean appointed president of the newly organized Portland Stake.

Alexander Brown appointed president of the newly organized Seattle Stake.

Arthur C. Brown appointed president of the Millard Stake to succeed T. Clark Callister.

New Wards Organized:

Price Second Ward, Carbon Stake, created by a division of Price Ward, making it Price First Ward.

Bryan Ward, Highland Stake, created by a division of Emerson and Sugarhouse Wards.

Colonial Heights Ward, Eugene Ward, Irvington Ward, Moreland Ward, Mount Tabor Ward, and Salem Ward, Portland Stake, created from branches in the Northwestern States Mission.

Twelfth Ward, Ensign Stake, created by a division of the former 12-13th Ward and part of the 11th Ward.

Thirteenth Ward, Ensign Stake, created by a division of the former 12-13th Ward.

Bellingham Ward, Bremerton Ward, Lincoln Ward, Queen Anne Ward, Tacoma Central Ward, University Ward, Vancouver Ward, and

West Seattle Ward, Seattle Stake, created from branches in the Northwestern States Mission.

Claremont Ward, Oakland Stake, created by a division of the Berkeley and Oakland Wards of that stake.

New Independent Branches Organized:

Hood River Branch, Kelso Branch, and St. Helens Branch, Portland Stake, were formerly branches in the Northwestern States Mission.

Edmonton Branch, Lethbridge Stake, formerly dependent on Calgary Ward.

Spanish-American Branch, Maricopa Stake, formerly Mesa Branch of Spanish-American Mission.

Modesto Branch, Sacramento Stake, formerly a branch in the California Mission.

Chehalis Branch, Everett Branch, Gray's Harbor Branch, Olympia Branch, Raymond Branch, and Renton Branch, Seattle Stake, created from branches in the Northwestern States Mission.

Pioneer Branch, Pioneer Stake, created from a division of Granger Ward, Oquirrh Stake and Cannon Ward, Pioneer Stake.

Pendleton Branch and Walla Walla Branch, Union Stake, were formerly branches in the Northwestern States Mission.

Branch Name Changed:

Kilgore Branch, Yellowstone Stake, was formerly known as the Idmon Branch.

Wards Disorganized:

San Fernando Ward, Pasadena Stake, disorganized and annexed to Burbank and North Hollywood Wards of that stake.

Branch Disorganized:

Gordon Creek Branch, Carbon Stake, discontinued, members moved to other wards of church.

Those Who Have Passed Away:

Jonathan Golden Kimball, Senior President of the First Council of the Seventy.

Harrison R. Merrill, member of the general board of the Young Men's Mutual Improvement Association, member of board of directors of The Deseret News, Professor at the Brigham Young University and former managing editor of the Improvement Era.

M. Charles Wood, former president of the New Zealand Mission.

Isaac Dana, bishop of Mesa First Ward, Maricopa Stake.

An anthem, "Who Shall Feed His Flock" (Handel) was rendered by the *Singing Mothers*, Bessie Morley and Margaret Stewart Hewlett soloists.

ELDER CHARLES A. CALLIS

Of the Council of the Twelve Apostles

Behind the powerful and faith-promoting testimony of our beloved President, Heber J. Grant, is a power more than man's.

PEACE A BLESSING

Blessed are the peacemakers: for they shall be called the children of God.

When the Son of Man was betrayed, Peter drew his sword and struck the servant of the High Priest. But Jesus said: "Put up again thy sword into his place: for all they that take the sword shall perish with the sword."

This was an ominous and prophetic declaration concerning the Jewish and the Roman states. These nations lifted up their swords against Jesus Christ and both nations perished by the sword. The man who takes the sword of animosity and hate with evil intent to injure his neighbor and besmirch his character shall himself fall a sacrifice to the weapons he has used. For they who sow the wind shall reap the whirlwind.

THE STORY OF NINEVEH'S REPENTANCE

By command of the Lord, Jonah went to the great city of Nineveh. He walked up and down a whole day, crying out, "In forty days Nineveh shall be destroyed." Humbled by God's awful message the Ninevites appointed a public fast. They were on the verge of destruction. They had almost filled up the measure of their guilt, and they were ripe for judgment. The people from the meanest to the greatest followed the example of their king and covered themselves with sackcloth.

God was moved with compassion by the depth and sincerity of their repentance; therefore he did not execute the sentence he had pronounced upon them. I think it was Victor Hugo who, speaking of the Deity, said: "Of all thy names, Compassion is the most beautiful."

God spared that city of one hundred and twenty thousand inhabitants. But this displeased Jonah exceedingly and he was very angry. He was vexed that his prediction was not going to be fulfilled. He appeared to care little whether innocent children and defenseless women would fall victims in that great judgment. But the Lord stayed the execution of that sentence. He said to Jonah:

And should I not spare Nineveh, that great city, wherein are more than six score thousand persons that cannot discern between their right hand and their left hand; and also much cattle?"

Even the dumb beasts are objects of his compassion.

There was a reason in this stay of execution—if I may be permitted to use that phrase.

To men and likewise to nations the promises and threatenings of God are always conditional. In the wisdom and goodness of God good behavior, sorrowful repentance and conversion can stay the approach of judgment, or at least secure a respite. People are given time by the Almighty to return to him through repentance. There is forgiveness with Him. Thus the Lord turns aside his judgments for a while at least. Nineveh's people were rescued. They were granted an extension of time. Judgments are conditional. The people themselves are responsible for the calamities that befall them, but when they repent and turn unto the Lord, he hears their prayers.

RESPITE THROUGH PRAYER

A few days ago the world beheld a majestic spectacle. Millions of people entreated the Lord in humble prayer; they knelt in cottages and palaces, in mines and on farms, in workshops and in churches and pleaded with the Almighty to avert what seemed to be a certain terrible war. The people appealed from earthly rulers to the Lord Jesus Christ, and their appeal was heard and granted. A putting off was secured. God grant that the nations may lengthen out by righteousness that respite unto an endless state and come unto Him, the Prince of Peace.

PROPHETIC WORDS

In that historic dream, the dream of the ages, which God gave to Nebuchadnezzar, a dream divinely given and divinely interpreted, the Lord showed unto that great statesman, that mighty king, "what shall be in the latter days." He revealed unto him the kingdoms that would exist in our day. There were a few words spoken by Daniel when he interpreted that dream which makes it clear that kings and rulers should rise, but no king or ruler should ever establish a universal empire in Europe. These are the words—referring to the nations—"They shall not cleave one to another, even as iron is not mixed with clay." They are the words of God.

Hosea said: "And by a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved."

JOSEPH SMITH'S STATESMANLIKE WORD

It is part of a prophet's work not only to foretell and warn of impending conflicts and calamities, but also to show the means of escape. Joseph Smith was a prophet-statesman. He predicted the war which would terminate in the death and the misery of many souls; but this great prophet had a peace offering to give to the people. He told them of ways and means to avoid war. Unlike Jonah, he had rather have his prediction, mighty and certain as it was, lie dormant if the people would turn unto God.

In 1844 the Prophet Joseph Smith gave the following counsel with

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respect to a coming event which was soon to cast its black shadow over the land, and which was of great and general concern. "Pray Congress to pay every man a reasonable price for his slaves out of the surplus revenue arising from the sale of public lands, and from deduction of pay from the members of Congress, break off the shackles from the poor black man, and hire him to labor like other human beings, for an hour of virtuous liberty on earth is worth a whole eternity of bondage." The Prophet continued, "The southern people are hospitable and noble. They will help to rid so free a country of every vestige of slavery whenever they are assured of an equivalent for their property." And, by the way, in the same declaration the Prophet Joseph makes the recommendation, which is applicable to nations and states today, that more economy be practiced in the national and state governments.

The scholarly Josiah Quincy writing about the message Joseph Smith delivered to the nation, says:

It may be worthwhile to remark that Smith's plan was publicly advocated eleven years later, by one who has mixed so much practical shrewdness with his lofty philosophy. In 1885, when men's minds had been moved to their depths on the question of slavery, Mr. Ralph Waldo Emerson declared that it should be met in accordance with the interest of the South and with the settled conscience of the North. It is not really a great task, a great fight for this country to accomplish, to buy that property of the planter, as the British Nation bought the West Indian slaves. . . . We, who can look back upon the terrible cost of the fratricidal war which put an end to slavery, now say that such a solution of the difficulty would have been worthy a Christian statesman. But if the retired scholar was in advance of his time when he advocated this disposition of the public property in 1855, what shall I say of the political and religious leader who had committed himself, in print, as well as in conversation, to the same course in 1844? If the atmosphere of men's opinions was stirred by such a proposition when war clouds were discernible in the sky, was it not a statesmanlike word eleven years earlier, when the heavens looked tranquil and beneficent? (Figures of the Past, by Josiah Quincy, p. 335.)

LINCOLN'S PLAN TO END WAR

Abraham Lincoln, the Great Emancipator, probably knew Joseph Smith very well. During a political campaign he wrote a letter in which "he gives a long list of names to which he wants documents to be sent," and in the same letter he tells a candidate "that Joseph Smith is an admirer of his, and that a few documents had better be mailed to the Mormon people." Abraham Lincoln was familiar with the prophetic message that Joseph Smith delivered and the means of escape that the Prophet opened up to the nation to save the people from the dreadful calamity which bathed the land in the blood of human beings.

Just two months before the war closed the famous Hampton Roads Conference was held. Lincoln appealed to Alexander Stephens, Vice President of the Southern Confederacy. "Stephens," said he, "Let me write the word 'Union' at the top of this page, and you may put under it what you please, for," continued President Lincoln, "there are men in the North, the mention of whose names would surprise you, who are

in favor of paying for the slaves. I, too," he said, "am in favor of giving the southerners a fair equivalent for the loss of their property."

When he returned to Washington, Lincoln wrote, in his own hand, the joint resolution to be presented to Congress, providing an appropriation of \$400,000,000 to be paid to the owners of the slaves if war should cease immediately. He laid this proposition before his cabinet, but it was unanimously disapproved. The great and lonely Lincoln, the best friend the South had, turned away sadly. "I see," he said, "you are all against me. The war is costing us \$3,000,000 a day, and think of the lives being lost." (Abraham Lincoln, a History, by John G. Nicolay and John Hay, Volume 10, Chapter 7, pages 132-139.)

Oh, if the words of Joseph Smith, the prophet-statesman, had been heeded, what an effusion of blood would have been prevented! Those young men buried in soldiers' graves would have walked the earth in the full vigor of youth and splendid manhood if the nation had accepted the means of escape which Joseph Smith pointed out to them. Among the noblest words that General Grant ever uttered were these: "Let us have peace."

In faith we'll rely on the arm of Jehovah
To guide through these last days of trouble and gloom,
And after the scourges and harvest are over,
We'll rise with the just when the Savior doth come.

Then all that was promised the Saints will be given,
And they will be crowned as the angels of heaven,
And earth will appear as the garden of Eden,
And Jesus will say to all Israel, Come home.

May Christ come quickly. In the words of John the Revelator, "Even so, blessed Lord Jesus, come quickly." Amen.

ELDER GEORGE ALBERT SMITH

Of the Council of the Twelve Apostles

Six months ago I was deprived of the opportunity of being here with you. I had been called, with President Rufus K. Hardy of the First Council of Seventy, to visit the missions in the South Seas and to divide with our brothers and sisters down there, and with those who are not members of the Church, some of the glorious truths that our Heavenly Father has given to us.

OUR EARLY HYMN BOOKS

This morning when we were singing the hymn "High On the Mountain Top" I turned to the flyleaf of the hymn book as it was first published and found this introduction:

The saints in this country have been very desirous for a hymn book adapted to their faith and worship, that they might sing the truth with

an understanding heart, and express their praise, joy and gratitude in songs adapted to the New and Everlasting Covenant.

In accordance with their wishes, we have selected the following volume, which we hope will prove acceptable until a greater variety can be added.

With sentiments of high consideration and esteem, we subscribe ourselves your brethren in the New and Everlasting Covenant.

Manchester, England. 1840.

Brigham Young,
Parley P. Pratt,
John Taylor.

This was in the first edition of the hymn book. The next page contains the following :

PREFACE TO THE FOURTEENTH EDITION.

The demand for the hymn book has been so general that it has been concluded to issue another edition, making the fourteenth which has been published.

This edition is the first published in Utah Territory, and possesses one distinctive peculiarity—it is not only printed and bound at the Church Printing Office, but the type in which it appears has been manufactured here. This issue differs from the two which precede it in one respect only, there have been fourteen hymns added to the collection; they, however, are placed in the last part of the book, so as not to interfere with the use of the other editions in common with this.

That this little work may accomplish the object for which it is designed, and prove a source of joy and consolation to the saints, is the earnest prayer of

Your brother,

Salt Lake City.

Utah Territory, March 21, 1871.

George Q. Cannon.

A PROPHETIC HYMN

I now call your attention to the prophetic statement contained in this hymn :

High on the mountain top
A banner is unfurled,
Ye nations now look up,
It waves to all the world
In Deseret's sweet, peaceful land—
On Zion's mount behold it stand!

For God remembers still
His promise made of old,
That he on Zion's hill
Truth's standard would unfold;
Her light should there attract the gaze
Of all the world in latter days.

His house shall there be reared,
His glory to display;
And people shall be heard
In distant lands to say,
We'll now go up and serve the Lord,
Obey his truth, and learn his word;

For there we shall be taught
The law that will go forth,
With truth and wisdom fraught,
To govern all the earth;
Forever there his ways we'll tread,
And save ourselves with all our dead.

Then hail to Deseret,
A refuge for the good,
And safety for the great
If they but understood
That God with plagues will shake the world
'Till all its thrones shall down be hurled.

In Deseret doth truth
Rear up its royal head;
Though nations may oppose,
Still wider it shall spread;
Yes, truth and justice, love and grace,
In Deseret find ample place.

How interesting that a hymn published in so early a day should be sung by us today with a realization of the fulfilment of the promises contained therein!

MISSIONARY WORK IN THE SOUTH SEA ISLANDS

In the South Seas we have had missionaries of this Church for many years. The first were sent by the Prophet Joseph Smith. Elders Noah Rogers and Benjamin Grouard went to the Tahitian Islands. Hundreds of missionaries have followed and preached in the other South Pacific Island groups since that time. They have continued to proclaim the Gospel of Jesus Christ until today more than thirty thousand members of the Church are found among the natives of the South Seas, in addition to those who are of European extraction.

The Gospel has been taught to those people down there and the Book of Mormon has been published in most of the languages of the Polynesian race. It has not yet been translated into Tongan, yet in Tonga there are approximately thirty thousand of the finest people to be found in the world, members of the Polynesian race.

I have heard the hymns of Zion sung in Hawaii, in Tonga, in New Zealand, in Australia, in Tasmania, and in both British and American Samoa. They were sung with the same spirit that they have been sung here, and it was most satisfying to know that this wonderful Tabernacle Choir and the great organ, by means of radio, contribute to the joy of worship down there. Thousands of people living south of the equator who do not belong to the Church listen in and enjoy the programs that go out from this tabernacle. The first choir of *Singing Mothers* that sang here was heard over the radio down there. The idea was adopted and we now have choirs of *Singing Mothers* among the natives of the South Seas.

Not only does the spoken word touch the hearts of the children of men, but our Heavenly Father, knowing the importance of appropriate

singing in worship, called Emma Smith and appointed her to select the hymns that were published in the first hymn book of the Church of Jesus Christ of Latter-day Saints. They have been added to from time to time, until today the songs of Zion are sung in many lands, and the words of the Gospel of Jesus Christ have been interpreted in many lands, not only by the spoken word, but by the hymns that are sung from the hearts of those who accept the Gospel of our Lord.

We do not amount to very much in point of numbers when compared with the multitude of our Father's children but we are intended to be the leaven in the religious world. As I looked into the faces of those good people in the South Seas I was moved in my soul to thank the Lord that his servants were sent down there, not only to teach them the Gospel by preaching it, but that this Church was wise enough to establish schools to train its youth, for out of those schools have come some of the best trained and most efficient men and women that are to be found in the islands where the Polynesian people live.

AMONG THE MAORIS

I wish I could satisfactorily describe some of the fine groups that we met down there. One was the Maori race. Brother Hardy went for the fourth time to visit them but they were deprived of a part of the joy that they had anticipated because he became ill just prior to the great Hui Tau, where more than three thousand members of the Church assembled at the lovely Pa of the Princess Te Puea Herangi, situated on the shore of the beautiful Waikato river, that flows through her property. We held a conference lasting three days there and everybody had a delightful experience and a real uplift.

Brother Hardy was only able to attend part of the last meeting of that great celebration. If you could have seen the people weeping when he came into the meeting and when he talked to them and bore his testimony, you would have realized how fortunate one is who goes from this part of the world to minister among that humble happy people who have in their veins the blood of Israel, and you would better appreciate how their hearts are moved with affection for those who have served them as Brother Hardy and many of our brothers and sisters have. They are delighted to have Matthew Cowley back again after seventeen years.

PREACHING THE GOSPEL IN AUSTRALIA

Australia was tremendously large and interesting. It is a great field for missionary activity and we could use every Elder that we have in all the mission fields on the earth in that island continent. A wonderful race of Anglo-Saxon people dwells there. Ninety-two per cent of all the people are of British extraction, the race that has sent to us not only from England, Ireland, Scotland and Wales some of the most capable men and women that the Church has enlisted in its ranks, but from Australia have come to us those who have performed splendid service

for mankind. The man who created this wonderful tabernacle organ came from Australia. He was an organ builder and knew the inspirational value of organ music. In the city of Sydney, Australia, there still stands the old organ after which I think this organ here may have been patterned.

We received a warm welcome from the Lord Mayor, recently elected, when we visited the town hall in Sydney. He knew about our organ and choir. They listen in when there is a great broadcast. Not all the broadcasts reach them, I am sorry to say. There are seasons of the year when they cannot hear, but at other times they enjoy listening to the great choir and organ and the announcements that are made by Brother Richard L. Evans and others. Those people are becoming friendly to the membership of this Church because of the singing of our brothers and sisters and the glorious sacred music that goes out from here.

The Gospel of Jesus Christ is not only taught by the written word and by the spoken word, but I say to you and I say to the Tabernacle Choir, that we all so much admire, that their part is one of the most important in allaying prejudice and disseminating the Gospel of Jesus Christ and giving people a desire to hear what a church has to say that sings as these our brethren and sisters sing.

ILLNESS OF BROTHER HARDY

Our missionary work is wonderful. We found your sons and your daughters in the various islands of the South Seas and we are proud of them, as you must be. Brother Hardy was unable to go to Tonga to do any missionary work. He was seriously ill. He held on just as long as he could in New Zealand but finally had to go to the hospital. The Lord was good to him and he gained sufficient strength to continue working and return home. After we had visited Australia, Tasmania and New Zealand, spending two months there, I went to Tonga for a month accompanied by a native—Elder Alex Wishart. Brother Hardy later joined us at Nukualofa, Tonga, and we together spent a month in Samoa.

I regret that our beloved Brother Hardy is not able to be with us today due to an illness that overtook him some three weeks ago, but we have promise that in a few days he will be out again. I hope that his strength will be renewed unto him, because there are thousands of people in the world who love him and who love his wife for their devotion to the Maori race and to mankind generally.

FRIENDLINESS MANIFESTED BY GOVERNMENT OFFICIALS

It may be of interest for you to know that down in those South Seas the government officials in many places speak of the work of this Church with commendation. In Australia complimentary reference was made to our Church by two men who hold the positions of Lord Mayors. They were friendly; they had been here in Salt Lake City and had seen what had been accomplished.

Friday, October 7

First Day

At Wellington Brother Hardy and I went to see the men who have charge of the Government program for the Maori race in New Zealand. The Judge and a Commissioner of the native court told us "We believe you have accomplished with the Maoris what the other people have not. We want to try out a new program for the betterment of the Maori race. We would like to cooperate with one of your groups at Korongata in testing our plan. We would rather experiment with them because we believe that they can succeed and if we can do it with your people there, then we are willing to try some of the others."

Korongata—near Hastings—was where our Agricultural College was located that was wrecked by the earthquake many years ago that destroyed the cities of Napier and Hastings. The school had to be abandoned because the building was so damaged that it was not usable. But the effect of the school on that little community had been such that they were selected from among all the Maori groups in New Zealand as outstanding to try out the program of improving their opportunities for education and by developing their farms, etc.

When the Government officials learned that we were planning to replace our old chapel with a new one they said: "If you want to build a chapel among those people and will work with us, we will furnish you the men to build the chapel if you will supply the material." Not members of the Church these men saw the benefits that came into the lives of our people because they kept the commandments of the Lord. They said: "Your people do not drink; they do not smoke; they are not careless morally as are some of the other natives of this country." I hope you will remember that, my brethren and sisters—"Your people do not smoke; your people do not drink"—and I want to say to you that real Latter-day Saints neither smoke nor drink nor profane. We may make a pretense of worthiness but we are not Latter-day Saints when we violate the commandments of our Heavenly Father in that particular. He said that the Word of Wisdom is "adapted to the weak and the weakest of all saints who are or can be called Saints." So He Himself has indicated that we should not be called Latter-day Saints unless we observe that law.

We found the people down there clothed in their native costumes, the "Lava Lava" in the Samoan Islands, and the "Vala" in the Tongan Islands.

NATIVE CLOTHING

Both men and women were simply but modestly attired at our conference at Pesega, Apia, Samoa, where we celebrated the 50th anniversary of the arrival of our missionaries on those islands. There was an audience of over twelve hundred native members of the Church, not one of them dressed in European cloth but attired in native material. Two hundred of the sisters of the Relief Society wore cream colored dresses of tapa cloth that they themselves had made from the bark of trees. First they stripped the bark and reduced it to pulp, using a large log for

a table. Then they pounded the pulp with a club, something like a rolling pin until they flattened it out like paper and made it of such a texture that they could fashion clothing from it. Those women were really dressed in garments of their own make and design. Each wore a purple and white Ula around their necks, this decoration also made by themselves. The dresses were generally one piece, nicely fitted like an American dressmaker might have made them. Most of the people had fine physiques and were modest and dignified in bearing—hair and eyes black, skin brown, teeth pearly white, all bareheaded and barefooted. They came in a group to greet us along with two thousand other people when we landed in Apia. It was an impressive welcome. They are a credit to the Relief Society of this Church. They are faithful and devoted to their society and are seeking to keep the commandments of the Lord. If our Relief Society sisters at home are as faithful as those native women I know that the Lord is pleased with them.

MEN OF WISDOM AND ABILITY

It was a joy to find among that dark-skinned people men and women who bore their testimony with power and with wisdom. One of the finest interpreters I have ever seen in my life was Fitsemann Malietoa, a Samoan Elder, who weighed three hundred and fifty-four pounds, was four feet eleven inches tall in his bare feet. He stood beside us and interpreted the messages of Brother Hardy and myself and others who spoke in English with a power and a dignity that was inspiring and made me feel more than grateful that such people identify themselves with the Church. Our interpreter is also the interpreter for the Governor of the Nation in the native court.

Governor and Mrs. A. C. Turnbull attended the first conference meeting of the celebration where more than a thousand people sat on the floor on mats with their limbs curled up under them for two hours, yet at the end of that time they did not indicate that they were weary. First one group and then another from the various branches of the Church sang hymns, and the harmony and volume delighted everybody. The Governor said: "This is wonderful. Where do these people all come from?" I think he had never seen anything like it, yet he had been Governor there for many years.

FOR THE BLESSING OF MANKIND

The work of the Lord goes forward in the South Pacific. The Polynesian people are all the children of our Heavenly Father. It is your privilege and mine to divide with them the Gospel of our Lord, and to carry the message of life and salvation to them not only for their benefit but to earn our own exaltation.

We will attain our exaltation in the Celestial Kingdom only on the condition that we divide with our Father's other children the blessings of the Gospel of our Lord and observe the commandments that will enrich our lives here and hereafter.

I am grateful to be back with you again. I have never been more kindly treated or more courteously received as a servant of the Lord in any part of the wide world than I was down there in the South Seas among those fine descendants of Father Lehi.

I pray that we will be loyal to the President of this Church and his associates and to our Heavenly Father. It is just such a group as this that will leaven the lump, and radiate such an influence among the children of men that they will be compelled to listen. With our sweet singers and our eloquent preachers and with our desire to bless mankind the time is not far distant when people everywhere will join in singing praises to the man who communed with Jehovah,—he who gave to us the Gospel of Jesus Christ, by direction of our Heavenly Father, in this latter day.

I bear you my testimony that I know this is God's work; I know that Jesus is the Christ; I know that Joseph Smith is a prophet of the Lord; I know that the authority of the Priesthood is with this Church and knowing it I bear witness of it unto you in humility and in the name of Jesus Christ, our Lord, Amen.

PRESIDENT HEBER J. GRANT

We were very grateful for the splendid attendance at the *Elijah* oratorio last night. I was greatly disappointed at the attendance the night before. When I thought of the thousands and tens of thousands of hours that our good brethren and sisters of the choir have devoted without financial reward, I was humiliated with the first night's attendance. These tabernacle choir and organ broadcasts are the greatest advertisement for Utah that could possibly be given, and the Choir gives its services free. Every time the Choir gives a concert here we should come and support it, and if we would buy some additional tickets and give them away it would be a good thing.

URGES CARE BE EXERCISED ON STREETS AND HIGHWAYS

I would like to warn each and all of you to be careful. To the utter disgrace of Utah we lead the whole nation in automobile accidents. It is a shame, we should be the most careful and the most considerate people. I hope that we will be very careful in crossing the streets. I have been traveling time and time again at twenty-five miles an hour, when that was the speed limit, and have had people pass me like I was hitched to a post.

The *Singing Mothers* sang the anthem, "O Bread of Life."

Elder H. Fred Egan, President of the South Summit Stake offered the closing prayer.

Conference adjourned until 2 o'clock p. m.

FIRST DAY AFTERNOON MEETING

The second session of the Conference convened promptly at two o'clock p. m., with President Heber J. Grant presiding.

The musical exercises for this session of the Conference were furnished by the Woodruff Stake Choir, under the direction of Elder John Nielson. The Choir sang as an opening number "The Song of the Redeemed."

Elder Spencer Kimball, President of the Mt. Graham Stake, offered the opening prayer.

The Choir sang "In Our Redeemer's Name (Stephens)."

PRESIDENT RUDGER CLAWSON

Of the Council of the Twelve Apostles

My brethren and sisters, I feel that I would like to bear my testimony to this congregation of Latter-day Saints. It seems to me that it is our duty, if we have a testimony of the Gospel, to bear that testimony, not only occasionally, but frequently, and if we fail to do this we are "hiding our light under a bushel."

A testimony of the Gospel is very precious. There are millions of people, children of God, on this planet that have no such testimony, and that perhaps have never heard a testimony such as we have, and such as many of our children have received.

JOSEPH AND HYRUM SMITH

I have been laboring fifty years in the ministry. I did not know the Prophet Joseph Smith and his brother Hyrum, but I am acquainted with the stupendous work that they accomplished under divine help, and to me that is a testimony of the truth of the Gospel, because I do not think it is humanly possible for any individual to accomplish the work that Joseph Smith, the Prophet, accomplished without divine help, and I feel as if I know the Prophet and his brother Hyrum about as well as if I had lived in Nauvoo at the time of their martyrdom.

BRIGHAM YOUNG A PROPHET

I was acquainted with President Brigham Young. I rode with him by invitation on a trip through Southern Utah and felt that it was a great distinction to ride with the prophet of God. I was deeply impressed with the importance of myself on that occasion.

He was a great man; he was a leader of men; he was a pioneer, but above all he was a prophet of God, a servant of the Almighty, and I am happy to say that I knew him fairly well, and knew of his work and of his life, and that is a testimony to me.

FIVE OTHER GREAT LEADERS

I was acquainted with President John Taylor who is designated as a champion of the truth. He was a valiant man, an able president, a man of great firmness of purpose, and who exerted an influence for good throughout the Church and throughout the world.

President Woodruff won great distinction in the mission field. He was certainly an energetic man and a successful missionary. He found the field white and ready for harvest, and brought many, many souls into the Church, both in the east and in the west, as also in Great Britain. He was a humble man, but that rather added distinction to his greatness. I always admired President Woodruff. His life was a testimony to me.

President Lorenzo Snow, under the inspiration of the Almighty, brought the Church out of financial difficulties and stress. He was a cultured man; he was a wise counselor, a great leader and prophet. To me his life and labors are a testimony of the truth of the Gospel.

We are all acquainted with the life of President Joseph F. Smith, a man of great strength of character, a man who stood firm and steadfast to the truth. He advocated powerfully the Gospel of Jesus Christ. Though dead he lives in his testimony and his writings. He was much beloved of the Latter-day Saints, and I loved him.

And now we come to our living prophet and leader, President Heber J. Grant. You are as familiar with his life and testimony as I am. He is a very active man and has already accomplished a great work.

EXPERIENCES IN THE MINISTRY

In my ministry during the past thirty-nine years I have traveled 601,000 miles preaching the Gospel of Jesus Christ and bearing testimony of its restoration to earth. I speak of this modestly because my experience is simply the experience of the Twelve. They are all just as active, perhaps more so, than I have been. They may not have noted it down, but it is so recorded in their behalf.

Now, you see, my brethren and sisters, by my experience, that the Twelve are a traveling high council. They are so designated in a revelation given to Joseph Smith, the Prophet. They are constantly upon the road, so to speak, and are contacting presidents of stakes and counselors, high counselors, bishoppers of wards and other prominent officials in the various Stakes of Zion and throughout the United States, Canada and Mexico. They are contacting to some extent the missions on the isles of the sea, and also have contacted to a greater extent the European missions. That is our life's job, that is the responsibility that is upon us. In addition to all this we have many home duties and many meetings at headquarters. Well, I pause to say we have time to eat a little and sleep a little and then we are on the go again.

My experience among the members of the Church and the officials in the Stakes of Zion has been very happy and my testimony of the

Gospel has been strengthened by having made these contacts and by observing the good works and faith of the Latter-day Saints.

TESTIMONY OF THE HOLY GHOST

Now, brethren and sisters, the greatest testimony that has come to me in all my life time is the testimony of the Holy Ghost, the gift I received at the time of my baptism. That will be an unfailing testimony as long as I am faithful in magnifying my calling and in keeping the commandments of God. I will have that testimony in my very soul, and it is my solemn duty to bear it before the saints of God and before the people of the world.

There may be some young people among us who haven't got the testimony that I speak of. They may say, "I do not know the Gospel is true, but I believe it is true." That is a good testimony. It is a fine thing if they believe it. There are hundreds and thousands and millions of people who do not believe it. So if our children believe it is true we surely should be thankful for that, and if they will hold on to their belief and cultivate the Spirit of the Lord in their hearts the testimony will come later. With some young people in the Church and perhaps with some older ones too, they know the Gospel is true, but they do not know that they know it. They have not yet made the discovery, but they feel it in their hearts. They are almost afraid to testify to that effect, but let them cling to their belief and be faithful, and the Lord will give them a testimony.

Now, I would like to say in conclusion, that what I am and what I may have accomplished in the world is what the Gospel has done for me, and what you are and what you have accomplished the Gospel has done for you. What is the Gospel of Jesus Christ? It is the power of God unto salvation, and if we persist in that testimony and magnify that power in our callings it will be our salvation. Much more might be said upon this subject of salvation. To obtain salvation in the presence of God is the very aim of our life in mortality. By that I mean we shall triumph over all our enemies and put them under our feet and reign with the Lord Jesus Christ. That is an end much to be desired; that is a consummation that can be accomplished and will be accomplished by the Latter-day Saints.

CONTACT WITH THE ADVERSARY

The Lord bless you. I might add a word or two respecting my testimony which has been greatly strengthened by some personal experiences. I have contacted the enemy, I have met the adversary under peculiar circumstances. I realize that he is a very shrewd fellow. He is seeking our destruction. I have met him when he was operating through the spirit of mobocracy, and have been placed in some rather uncertain and dangerous situations. I was, however, preserved and delivered from the power of the evil one, and I attribute this to the mercy of God. I have come to the conclusion that, in life or in death,

*Friday, October 7**First Day*

I must cleave to the Gospel of the Lord Jesus Christ in order to be saved, and I'm sure that is the conclusion of every faithful Latter-day Saint. "What doth it profit a man if he gain the whole world and in the end lose his own immortal soul?"

So the Gospel should be everything to us. It is most precious indeed. I humbly pray, my brethren and sisters, that the Lord will continue to bless me and qualify me for the work that he wishes me to do, and I humbly pray that the Spirit of the Lord will rest upon each one, that you will strive to do His will, that in the end you may have this precious gift of salvation, because, as the Lord says, "there is no greater gift."

May the Lord bless you, in the name of Jesus Christ, Amen.

ELDER JOSEPH FIELDING SMITH

Of the Council of the Twelve Apostles

My dear brethren and sisters: It is my privilege in standing before you to present a very old doctrine and one that has come down through the ages, but one that has not been very well observed and is not being observed today. To fortify my position I am going to present my authority.

THE COMMAND TO REMEMBER THE SABBATH DAY

Remember the Sabbath day to keep it holy.

Six days shalt thou labor, and do all thy work.

But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.

That is the law, a law that was pronounced by Moses, but it is much older, it was in existence from the beginning of the earth.

THE LAND TO OBSERVE THE SABBATH

Again, the Sabbath for the land was to be observed as well as for man, and also for the beasts. You will find that recorded in the 25th chapter of Leviticus.

Again, failure to observe this law would bring suffering, the people would be scattered, and the land would then observe its Sabbath. You will find that in Leviticus 26th chapter.

The Lord says: And I will scatter you among the heathen, and will draw out a sword after you; and your land shall be desolate, and your cities waste.

Then shall the land enjoy her sabbaths, as long as it lieth desolate,

and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths.

As long as it lieth desolate it shall rest: because it did not rest in your sabbaths, when ye dwelt upon it. (Leviticus 26.)

Thus saith the Lord, keep ye judgment, and do justice; for my salvation is near to come, and my righteousness to be revealed.

Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil. (Isaiah, 56:1-2.)

If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:

Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it. (Isaiah, 58:13-14.)

Thus saith the Lord: take heed to yourselves, and bear no burden on the sabbath day, nor bring it in by the gates of Jerusalem;

Neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hallow ye the sabbath day, as I commanded your fathers.

But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction.

* * * *

But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day; than will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched. (Jeremiah, 17:21-27.)

Thus saith the Lord God: In the day when I chose Israel, and lifted up mine hand unto the seed of the house of Jacob, and made myself known unto them in the land of Egypt, when I lifted up mine hand unto them, saying, I am the Lord your God;

In that day that I lifted up mine hand unto them, to bring them forth of the land of Egypt into a land that I had espied for them, flowing with milk and honey, which is the glory of all lands;

Then said I unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt: I am the Lord your God.

But they rebelled against me, and would not hearken unto me; they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt; then I said, I will pour out my fury upon them, to accomplish my anger against them in the midst of the land of Egypt.

But I wrought for my name's sake, that it should not be polluted before the heathen, among whom they were, in whose sight I made myself known unto them, in bringing them forth out of the land of Egypt.

Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness.

And I gave them my statutes, and showed them my judgments, which if a man do, he shall even live in them.

Moreover also I gave them my sabbaths, to be a sign between me and them, that they may know that I am the Lord that sanctify them. (Ezekiel, 20:5-12.)

I have a good many more passages of scripture here, but I am not going to take time to read more from the Bible, for this will suffice.

THE COUNSEL OF LATTER-DAY LEADERS

On the 25th day of July, 1847, the day after the pioneers entered this valley, it being the Sabbath day a meeting was held, President Brigham Young spoke to the assembly as follows:

He told the brethren that they must not work on Sunday; that they would lose five times as much as they would gain by it. None were to hunt on that day; and there should not any man dwell among us who would not observe these rules. They might go and dwell where they pleased, but should not dwell with us.

The same day President Heber C. Kimball, first counselor in the Presidency said:

I advise you to keep the sabbath day holy, whether others do or not. If you wish to go hunting or to see the country, seek a week day for that purpose. Do not let us get giddy and light-minded, as the Nephites did of old, but strive to work righteousness in the beginning.

And on other occasions these brethren spoke on this subject. Again from President Brigham Young, this time at a conference of the Church, April 7, 1850:

There is not the first man who has gained by laboring on the sabbath day; necessity does not drive a man to do it, no such thing, but it is their own dispositions, and the spirit that is in them. There is no more necessity to go to the canyons or to hunt your cattle on the sabbath day, you might as well plow. But some feel that they cannot spare the time on a week day. We have tried it in traveling since we left Nauvoo, and not one time having traveled on that day have we gained by it, but we have lost a day or two the next week to pay for it. What is the harm? It proves that we treat lightly the rules of the God of Nature—the God we serve. The God that organized the elements knows that we can endure. He said to man, When you have labored six days, rest one. To refresh your bodies; let your horses and cattle rest; your men and women, let them rest * * * Now you gain nothing by transforming the ordinances of nature to your own desires. Let them all rest, and when the earth has brought forth six years let it rest the seventh. You will not make anything by transgressing any rule of the God of nature.

Much has been said by the brethren in the day in which we live. I have a quotation here from President Joseph F. Smith that I want to read to you, mainly because it has never been put in print. I copied it from a letter that he wrote to one of his daughters who was out in the mission field:

All things should be done with prudence and in moderation—[and then he quotes from the book of Exodus, and comments, as follows]: This is the command. It is binding upon all. There are sound religious reasons for it and physiological reasons not less sound. Indeed it is a physiological as well as a divine law. Those who heed it will reap the reward of obedi-

ence to divine law, and enjoy the benefits of the physical law. It is not less needful to the human being than sleep—although not so speedily felt. No one can live without sleep, neither can anyone survive long without rest. The result of sleep is no more potential to prologation of life than the sabbath rest, although we may survive longer without the latter than the former, speaking from a physical point of view. From a spiritual point of view the wilful violation of the law of sabbath rest is as deadly to moral growth and faith, as is the sleepless eye to the mortal being. But the great point is, God has said it! and not for his own but for man's well being; he therefore should obey. If he does not he will have to abide the consequences both temporal and spiritual to himself.

Again:

For verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the most high. (Doctrine and Covenants 59:10.)

We learn to do by doing. Never can we learn to do by not doing. One who closely shuts his eyes, is more blind than those who are blind indeed. The things of God are discovered by the Spirit of God, not by the spirit of man or of the world. Those who seek shall find, and to those who knock at the door it shall be opened, and those who ask shall receive, and not otherwise. He that has the spirit discerns by the spirit and loves the works of the spirit, for they give delight and joy. Who gives himself to good works finds beauty and reward in them; and he who sows to the wind will reap the whirlwind. Not now, perhaps, for that which we sow must first take root, then spring forth and leaf and then bear fruit. The fruit will be after the kind of it sown seed. We learn a principle by coming in close contact with and studying it, and admitting it into our minds and hearts. There is no house that was not built, no tree that did not grow, no knowledge that was not or is not acquired. But truth is eternal—it was not created or made, it is as a precious gem. It lies hidden from us and we must find it, and apply it, and make it ours.

To those who love human pleasures and pursue them, the duties of life, the essential parts of life, are irksome, dry, pleasureless, seemingly valueless. But their pleasures will fade away, and their joys will perish and leave them but the ashes of their treasure, with hopeless regrets. "Honor the sabbath day and keep it holy," and you will know more about it.

This letter was written May 10, 1897.

At the October General Conference in 1912, President Smith said:

"Thou shalt honor the sabbath day and keep it holy." Do we do it? Is it necessary to do it? It is absolutely necessary to do so in order that we may be in harmony with God's law and commandments, and whenever we transgress that law or that commandment we are guilty of transgressing the law of God. And what will be the result if we continue? Our children will follow in our footsteps, they will dishonor the command of God to keep one day holy in seven, and will lose the spirit of obedience to the laws of God and his requirements, just as the father will lose it if he continues to violate the commandments.

PRESENT DAY CUSTOMS DECRIED

Now, I am going to be bold enough to say something. In the Monday newspaper I found this:

The fifty-eighth annual exhibit of the Utah State Fair association—popularly known as the state fair—proved a magnet Sunday to draw thousands of visitors and home folks to the exposition grounds.

Apparently anxious to get a close-up of the production picture presented in the thousands of exhibits displayed in the score of fair departments, men, women, and children kept the turnstiles clicking from early morning until late at night. The stream of visitors from 3 p. m. to early evening indicated a close-to-record Sunday crowd.

That was the Sabbath day. Judges of horses, cattle, sheep and swine predicted that it would require additional days in which to pick the winners, and so on.

In that same issue the same day another report said:

Stunt and exhibition flying, accompanied by educational explanations, Sunday, graphically demonstrated progress in air transportation to a crowd of 10,000 assembled at Salt Lake City's municipal airport.

The program, including a talk by Governor Henry H. Blood, marked the opening day ceremonies locally of National Air Travel week and set in motion a daily round of events calling attention to speed and safety of plane travel.

Particularly attracting attention of the huge crowd were the antics of three United Air Lines army birdmen, who put their ships through rolls, loops, and dives and brought gasps from watchers.

Now, this is not the only evil; there are many others, but time will not permit me to speak of them. Brethren and sisters, where are we going? I think it is a disgrace to the State of Utah, the home of the Latter-day Saints, the home of Brigham Young, who gave the counsel the day after we came into this valley that we should observe the Sabbath day, and now today the authorities in State and city and village everywhere throw the doors open for the violation of the word of God. How many of us were guilty of being there? We have got to repent and turn from this evil lest the same troubles come upon us that came upon old Israel, as I have read them to you.

Time will not permit me to say more. May the Lord bless the Latter-day Saints, I pray in the name of Jesus Christ, Amen.

ELDER ANTOINE R. IVINS

Of the First Council of the Seventy

I am pleased, my brethren and sisters, to stand before you this afternoon in the semi-annual conference, and to add my testimony to those to which you have already listened.

I want to tell you that I miss some familiar faces, especially the face of President J. Golden Kimball whom we had with us so long. We were told this morning that he had passed away. We shall miss him in our Council for a long, long time, I am sure, because his counsel was wise and good, and we had learned to love him. We wish also to welcome a new member into our quorum whom you voted this morning to support. I assure him that he will have our love and confidence and that we expect to be able to work together in peace and harmony in the furtherance of the work of God.

I am glad that I am a member of the Church of Jesus Christ of

Latter-day Saints. I am glad that this Church was established by our Lord and Master. We are told in the third Article of Faith:

We believe that through the atonement of Christ all mankind may be saved by obedience to the laws and ordinances of the Gospel.

Some of our mission presidents, in reporting their Missions in the temple the other day, said that in their districts there are some people who refuse to take their literature and read it because they say they are already saved, and they have no more to do. They are sure that they are saved and will be glorified in the presence of God. I suppose that gives them some comfort, but really I am rather glad that I do not have that assurance. I think it would be rather a bad influence in my life if I could sit supinely by and feel that I am saved.

I remember one time that on a trip my wife and I made between San Francisco and Honolulu a certain minister in conducting Sunday services on the boat told us how sorry he felt for his friends when he got back from divinity school to realize that they were not saved, and how glad he was that he was saved.

Now the atonement of Christ has done a wonderful thing for us because it has opened the door to salvation. Through that atonement a certain debt and obligation was paid and the door was opened, Christ himself being the first man to go through, and giving us all the privilege of following. Now, the door is not a widely opened door, in a certain sense, and in another sense it is wide open, because every man and woman of us should be able to pass through that door, and then if we do certain things and live in a certain way we shall be able to go on far past that door to an exaltation in the presence of God.

Salvation has more than one meaning to me. It is general in the sense that all of us will be raised from the dead and be judged by our Heavenly Father. Exaltation means more than that; it means that if we live as we should, in harmony with the teachings of the Gospel, we shall not only be resurrected, but we shall be resurrected to the privilege of exaltation in the presence of God.

The other day I had occasion to look into this third Article of Faith just a little, and was very much interested in what I found. In the first place I find that the word "atonement" which is the crucial word in that Article, only occurs once in the New Testament, that while the life of Jesus Christ was devoted to that especial purpose, those who labored with him did not quite understand it in its fullest meaning, at any rate they did not talk a great deal about it, or if they did the translators of the Bible did not see fit to translate his remarks into the word "atonement." That word, however, occurs many times in the Old Testament. I found it in forty-seven different places where it was translated into Spanish. I have found also, of the places where it occurs in the Old Testament, twenty-three had been translated into Spanish by the word "reconciliation"; twenty-two by the word "expiation"; one by the words "to cleanse"; and one "to appease."

Now they have a very interesting significance to me, that while God did expiate the sin of Adam, and gave us access to the presence of God,

there is a sense of reconciliation in that; he opened up the way for us to reconcile our lives to Him and to his service. I like that word reconciliation very much because that depends very much upon us and the things we do.

I find that in the New Testament the men who testified of Jesus Christ and his mission did use the word "reconciliation" a good many times, and some of the very finest of the references there to the life of Christ are to the effect that he did reconcile us to God, he gave us that wonderful opportunity. I wonder, then, if the atonement of Jesus Christ does not depend for its efficacy very largely upon our own actions, our own lives.

I remember one time in the Mexican Mission that a certain very excellent brother who pretended to some rather intimate and inside knowledge of the workings of the Church because he had been baptized here in Salt Lake City and had lived some time under the droppings of the sanctuary, insisted that we are saved by the grace of God, and that alone. I had occasion to look into the scriptures and search out a few instances where they insist that we are judged according to our works, and I found three or four long pages of closely type-written quotations, which I submitted to him, all stating that man is to be judged according to his works.

Now, if we insist on limiting salvation to the word resurrection, then we must all admit that by the grace of God we are saved, and it is also true that it was a very gracious act on the part of Jesus Christ to give us the privilege of working out through good deeds an exaltation in the presence of God. And if we limit it to those two senses, then by the grace of Jesus Christ alone, we are saved; but I have never felt like limiting it to that significance alone. I feel that salvation moves over into the realm of exaltation, and that before a man is completely saved he must be exalted in the presence of God, and to be exalted his deeds must justify that exaltation.

Then, brethren and sisters, am I not justified in assuming that the atonement of Christ for its efficacy depends somewhat at least upon us here, and that we are able through good deeds to make that full and complete, or through bad deeds to make it fail in its ultimate purpose. I believe it, and that is the testimony that I would like to leave with you this afternoon, that what we realize out of the Gospel of Jesus Christ depends upon us very largely, and that if we insist on saying that we do not gain salvation for ourselves we must grant that our exaltation does depend very largely upon our acts. We cannot expect to attain the highest glory if we go through this life in petty bickerings, in jealousy, and selfish acts. Love is the genius of the Gospel of Jesus Christ, and love and jealousy are hardly bedfellows. We must, before we can love our neighbors, take them into our confidence, eradicate from our souls the jealousy that we may feel towards them. If we are jealous of our neighbor and of his success, how can we fully love him, and vice versa? If we love our neighbor as we should how can we be jealous of his success, and if we love him we will not be too jealous of our own pre-

rogatives, and our own relationship with him. We will be willing to grant to that friend and that neighbor a part of the privilege that is ours, if by doing so we can benefit him and bless him and carry him on to a more perfect state of service.

That to me is the greatest principle in the Gospel—the love of one for another. The love that Jesus Christ had for us impelled him to come to earth to go through the trials and the troubles of mortality, to lay down his life, and walk through the door of the resurrection into eternal life, holding ajar for us that door, that if we love him and if we keep his commandments we may follow through after him into eternal life and exaltation in the presence of God. And that this may be our happy lot, is the prayer I ask for all of us, and I do it in the name of Jesus Christ, Amen.

The Choir sang an anthem, "Grant Us Peace" (Stephens).

ELDER CARL F. EYRING

President of the New England Mission

My beloved brethren and sisters: Once more I am back to General Conference as a mission president. Once more I feel the grandeur of your presence. Our congregations in the mission field are small, and to come here where crowds throng into this spacious building makes me feel that I have truly come from the outer fringe to the very center of Mormonism.

More than you may realize, we of the missions look to you for our standards and patterns. As we come home we find you zealous for the cause of righteousness. We find you struggling with your might against forces which debase the young and old. We find the various organizations within the Church alert to their duties and responsibilities. We rejoice that your religious life is so dynamic and real.

But we are interested in the stakes of Zion not only because we belong to the same great organization, but because these stakes are the nurseries in which our missionaries are reared. You furnish us missionaries who have been reared in true Latter-day Saint homes, who have been active in all the classes in the Sunday School from the cradle roll to the missionary training department, who have moved steadily through the Primary and Mutual organizations from the beginners in Primary to the M Men and Gleaner Girls in the Mutual Improvement Associations; who, through their mothers, have had a real contact with the Relief Societies; who have faithfully attended sacrament meetings; who have studied in Seminaries, Institutes and Church schools; who have had teaching experiences in Sunday Schools, Primaries, and Mutual Improvement Associations, and finally you send us missionaries who have a love of humanity in their hearts, and a real desire to give of their talents in service. When you do this, you send trained missionaries, missionaries with the type of training most needed in the mission field.

To your training we add the laboratory for missionary service and additional help in the Mission Home and the mission field. But we cannot do our best without the years of background which you furnish—you the parents, you the ward and stake officers.

As parents and officers in the Church do we fully sense the power of our system of religious education, the unique religious environment in which our children may grow up? Many students, the world over, recognize the uniqueness and strength of this phase of our Church. Let us truly appreciate the value of our ward and stake units as instruments for religious training.

The restored Gospel is more than a set of theological doctrines, printed with patches of lifeless printer's ink in some gilt-edged book. The Gospel becomes enlivened only when its principles operate in human living, and then not completely animated till these principles operate in the life of a community. Too often we forget the community aspect of religion, and overlook the difficulty of putting dynamics into the restored Gospel without the Mormon community life. Mission presidents soon sense the difference between wards in the stakes and tiny branches in the missions. The difference is not one of doctrine, nor lack of faithfulness in the living of the principles of the Gospel, but the Mormon community life is absent, the religious education program of a completely organized stake is missing.

In the early days of the Church we gathered the converts to Zion, and here we built the world-famous Mormon community. With forty per cent of the membership of the New England Mission scattered as isolated families, we sense the need of a Church-wide gathering suitable for this day, a sort of nucleation which centers throughout the world.

In Section 29 of the Doctrine and Covenants we read: "And ye are called to bring to pass the gathering of mine elect; for mine elect hear my voice and harden not their hearts; wherefore the decree has gone forth from the Father and they shall be gathered into one place on the face of this land, to prepare their hearts and be prepared in all things against the day when tribulation and desolation are sent forth upon the wicked."

I am pleased to report that your sons and daughters, the missionaries of the New England Mission, are safe and well. With very few exceptions the members of our Church passed through the hurricane and floods of New England without loss. For all this we are indeed grateful to our Father in Heaven, through Jesus Christ. Amen.

ELDER FRANK EVANS

President of the Eastern States Mission

I am much pleased to be here again after another very busy six months period—and it has been indeed a busy period. I know that every mission president can testify to that, so far as his work is concerned. So could all others who are engaged in promulgating this Gospel, for there

is such need in this day for what the Church has to offer that those who are carrying the responsibility of this message find plenty to do. However, an observation of George Klinge reminds us that.

God broke our years to hours and days,
That hour by hour and day by day,
Just going on a little way,
We might be able all along to keep quite strong.
Should all the weight of life
Be laid across our shoulders, and the future rife
With woe and struggle, meet us face to face
At just one place,
We could not go;
Our feet would stop; and so
God lays a little on us every day,
And never, I believe, on all the way
Will burdens bear so deep
Or pathways lie so threatening and so steep
But we can go, if by God's power
We only bear the burden of the hour.

We have had in our mission some very interesting experiences of late, some of which I would wish might be known by the strong and valiant men who have gone before us. We are endeavoring to teach the same things they taught even a century ago, (for our mission is more than a hundred years old) but their teachings are being differently received today. Truths that our predecessors offered were rejected and ridiculed, and for their offerings they were persecuted. The same truths are today being received with favor. That is not to say that more converts are being made, for not all are interested as yet in the spiritual phase of our message, but they are interested in us and in the fruits of our doctrines. Principles do not change. We shall continue to teach these century-old doctrines. Our health standards are the same as those given to the world when the Word of Wisdom first came forth. The Book of Mormon has not changed. In the early days it was accepted on faith. Today it is read and praised even by those not of the Faith. Often times this praise comes from the distinguished and the learned. A short time ago a man who is well known throughout this nation and abroad, speaking not from our standpoint but addressing himself to the subject, "Books of the 19th Century," said in part that,

Of all the religious books of the nineteenth century it seems probable that the Book of Mormon was the most powerful.

The Doctrine and Covenants is the same as of old. Our interpretations of the Bible, I imagine, are the same as those learned and taught by our grandfathers in the School of the Prophets. We are taught the same principles of thrift as of old, that thrift is not mercenary, that although it has to do with material things, it has a moral and even a spiritual aspect.

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We have always been taught this doctrine which involves prudent giving and judicious spending as well as intelligent saving. It is the wise application of resources, whether they be energy or talents, or material means; it is the antithesis of waste. We have always been taught that it is evil to commit waste.

Our social standards are very much the same as when the Articles of Faith were first published to the world, and we are practicing those principles which are expressed in that remarkable Thirteenth Article of Faith. Only a short time ago a man whose opinion carries much weight in his own community (in the city of New York) said to me: "I have been contacting your Elders for many, many years," and he turned to his card index and pointed out the names of many whom he had seen and talked with, particularly upon business matters, and said: "In all those interviews I have not heard one word, nor have I seen a single act that was not in accordance with the highest standards of ethics and good morals." And what interested me more was his statement that "There is something behind it all."

"Yes," I said, "there is something behind it. Men do not gather grapes of thorns nor figs of thistles. A good tree bringeth forth good fruit, it cannot bring forth evil fruit. An institution which has made history may be approached by the investigator to determine upon its validity from two sources, first, by an examination of its fundamental principles. That is the approach that our fathers had to make. It is the spiritual approach, if you please. It is the approach which requires faith. We may all be thankful that they made that approach. If they had not, there would have been no Church history. The other approach is to examine into its achievements, to determine what it has done. Many people are doing that today. As to how many of them go farther than that remains to be seen." But this we do know, that the Church is being accepted as never before. We have seen the period of birth, of youth and of maturity. We have seen the period of resistance and persecution. I sometimes wonder if we are not now approaching a period which may sometime be known as a period of expansion.

We are thankful that some, even though they may be humble, even though they may be unlearned, some still have the faith to appreciate the first principles, to approach this great body of truth from the first viewpoint, that of faith in its divine origin. You know when the disciples said to Thomas, "We have seen the Lord," he wanted a physical demonstration of the fact, he would not believe it, and he said, "Except I shall see in his hands the prints of the nails and put my finger into the print of the nails and thrust my hand into his side, I will not believe." He was making his approach from the second standpoint. Later, when the Lord appeared again and said, "Thomas, reach hither thy finger and behold my hands, and reach hither thy hand and thrust it into my side and be not faithless, but believing," Thomas answered, "My Lord and my God." Then Jesus said unto him, "Thomas, because thou hast seen me thou hast believed, blessed are they who have not seen yet have believed."

My brethren and sisters, I believe we feel the responsibility of the message which we are endeavoring to carry to the world. I appreciate those of your sons and daughters who are in my care for a time. I praise them for their sincerity, for their energy, for their obedience, and I bring this message to you, that they are doing well and that we are making progress.

I pray that we may be able to uphold the high standard of those valiant men who have gone before us, who never compromised, and who knew no surrender or defeat. This I do, in Jesus' name, Amen.

ELDER LeGRAND RICHARDS

Presiding Bishop of the Church

I feel very humble, my brethren and sisters, in standing before you today. I am grateful for my membership in this Church; I am grateful for the opportunities of service which I have enjoyed. I am grateful for a testimony, and that there never comes into my mind the shadow of a doubt as to the divinity of this work, and that the Spirit of God is directing its destiny.

A MARVELOUS WORK

When this work was first instituted the Lord had in mind the achievement of great things. The prophets had seen and foretold them many, many years before, and when the Prophet Joseph was called in his youth, the Lord made a great assignment unto him, and he was told: "Now, behold, a marvelous work is about to come forth among the children of men." On the first visitation of the Angel Moroni to the Prophet Joseph he quoted many passages of scripture, among others the eleventh chapter of Isaiah where Isaiah said: "And he shall set up an ensign for the nations and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." And Joseph was told that this day was at hand.

Two years after the Church was organized in a revelation to the Prophet Joseph, the Lord said:

For Zion must increase in beauty, and in holiness; her borders must be enlarged; her stakes must be strengthened; yea, verily I say unto you, Zion must arise and put on her beautiful garments.

THE POWER OF GOD MANIFEST

The Lord, as I have said, had a great work to accomplish, and he proceeded to set up an organization to accomplish that work, and it has been my experience and my observation, because I have been privileged to work in all the organizations of the Church, in the mission field, and in the wards and stakes of Zion, that those who are on the inside and know

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what is actually being accomplished know that the power of God is in the organization and direction of this Church.

This morning we voted to sustain the Presidency, the Quorum of the Twelve and the acting Presiding Patriarch as prophets, seers and revelators, and I want to bear testimony to you today that they are that, so far as my faith is concerned. The evidence of divinity in this work is in the accomplishments of the Church, that which is being done by the organizations the Lord has set in the Church to bring about the things which he had in mind, and when we analyze this inspired organization it would not be consistent to attribute to mortal man that which has been brought forth for the achievement of these things.

When we think of the general organization—the General Authorities, the First Presidency, the Quorum of the Twelve, the Seventies, the Presiding Bishopric—when we think of all the auxiliary boards, and follow the same organization through in the stakes with the stake presidencies and high councils, a similar organization, and then into the wards, with the bishoprics and their helps in government, the auxiliary organizations, and then when we think of the work that is being accomplished by these organizations, we must admit that the power of God is in it. It is not an uncommon thing for people who come into our midst to tell us that our Sunday Schools are superior, that our Relief Society excels other such organizations. It is not an uncommon thing for people to comment on the work of our Young Men's and Young Women's Mutual Improvement Associations and recognize in their achievements, the leadership of youth, the like of which cannot be found elsewhere in the world.

A CHURCH FOR THE YOUTH

A short time before I left Los Angeles a prominent minister of that city, in delivering a radio address, said: "What we need today is a church for the youth of the land. We have been preaching to the old folks and letting the children go to the devil. That is why our churches are empty today" (and, incidentally, there are some twenty thousand empty churches in the United States today.)

I could not help but thank God that we have a church that has a program for the youth of the land. We entertained in our beautiful tabernacle in Los Angeles, the Deseret Club from the U. C. L. A., and Mr. Evans, the man who was in charge of all the religious clubs on the campus was there, and while some several hundred couples were engaged in the dance he turned to me and said: "Mr. Richards, I wish the other churches of Los Angeles could see what I can see here tonight."

Then following these auxiliary organizations we have the great organization of the Priesthood quorums, and I shall not take time to name them, but from the time a boy is twelve years of age right through until men are laid away in the grave they share with God divine authority, the right to officiate in his name, the right to speak for him, the right to direct as officers in the Church.

I was greatly impressed by a statement made by one of my boys when he was twelve years of age. He came to me one day and said: "Daddy, I have more authority than the President of the United States, haven't I?"

I said: "You surely have. The President of the United States receives his authority from the people, and when his term of office ends his authority is gone, but the authority you have is from God, and if you live properly you will enjoy it forever and ever."

OPPORTUNITY FOR ALL

What a glorious thing when one understands the great organization of this Church, to know that instead of a community of a thousand people in which one man is selected to do all of God's work, every boy and every man who is willing to bear responsibility is given the opportunity if he will only live for it.

I have come to believe that only those who bear the burdens of the Church, those who labor in the Church, know how to appreciate it, and know of its worth and its value.

ACHIEVEMENTS THROUGH GOSPEL'S RESTORATION

Then we have other great achievements that have come to us from the restoration of the Gospel—the Book of Mormon, to which Brother Evans has referred; the Word of Wisdom; the law of tithing; the law of Fast offerings. Nowhere in all the world can you go and find an institution so marvelously sustained as this Church in financial and other ways.

I attended a service in Atlanta, Georgia, where a minister of the Gospel was attempting to introduce the law of tithing, and after the service I was introduced to him by a member of his congregation, and I said to him: "I would like to bear testimony to you that you are on the right road, but instead of asking your people to pay tithing for ten months, why don't you ask them to pay their entire lifetime?"

He said: "Oh, Mr. Richards, we cannot go that far yet." And he probably could not in a man-made institution. But when you are in an organization that has been fashioned by God the Eternal Father, there is life, there is power in it, just like there is life in the human body.

POWER OF REVELATION CONTINUES

Some among us today say that there is no more revelation in the Church, that all revelations came in the beginning. It may be true that the major revelations that were to be written to be a guide to this people and to this Church came in the days of the Prophet Joseph. If you go into the orchard and plant a tree, the planting of the tree may be more demonstrative than gathering the fruit, but as long as that tree remains alive it yields its harvest, year after year, without replanting. When God organized this great Church and put his power in it, the power of the Holy Priesthood and the power of the Holy Ghost by which we might

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know the truth of all things and by which he makes manifest unto his servants all things, things which were, things which are, and things which are to come, it was not necessary that he should continue to reveal himself from heaven. The program had been revealed and a living organization established for its accomplishment.

I want to bear testimony to you today that the power of revelation is with this Church, that these men whom we voted this morning to sustain as prophets, seers and revelators, are prophets, seers and revelators. If there is one thing I know as well as I know that I live, it is that God, the eternal Father, has sustained me and blessed me with power of leadership far beyond my ability, in the positions of presidency I have held in this Church. I know it so well that I would not assume to undertake the responsibilities that are mine at present if I did not know that the spirit of revelation and inspiration and divine guidance were in this Church.

ACCOMPLISHMENTS OF WELFARE PROGRAM

I have only mentioned a few of the things that the Church has accomplished. Since our appointment as the Presiding Bishopric six months ago yesterday, we have had the privilege of meeting the executive officers of eighty of the stakes of Zion. We have met in a regional capacity and in these meetings we have had the executive officers, the presidents of stakes, their counselors, the high councils, the bishoprics of wards, and the men upon whom the responsibility of the leadership of this Church rests, and we have felt impressed by their power. In a few instances we have felt that there was a lack of understanding, we have felt that some of our leaders were on the outside and had not a full grasp of the importance of their work. These meetings have been held particularly in the interest of our Welfare Program, and I want to bear testimony to you today that it is my conviction that this Welfare movement that has been introduced by the leaders of this Church is one of the great undertakings of the Church, and the further we get into it and the clearer our vision becomes the more important we will realize this to be. It will do more than feed the hungry and clothe the naked. It is bringing together in a common cause the hearts of men and women so that should the time come that shall be darker than we have yet known they will know how to stand shoulder to shoulder. We have heard some fine reports, we have seen some fine work being done. We learned in one place that in a ward of 200 people 65 of them turned out one day to thin a beet patch. In another place so many turned out that they were through before the day was over, and turned to weeding the streets of the city. We learned in our last meeting at Idaho Falls that in one stake each quorum of the Priesthood consisting of eleven quorums of Elders, four quorums of Seventies, one High Priests quorum, and the High Council and Stake Presidency—each had a work project for the welfare of this new movement, and the thing about it that impressed us was the type of men who are turning out to work shoulder to shoulder in the field. Representing the Stake Presidency and the High Council, were the mayor of

the city, the city land appraiser, the editor of the Journal, the president of a college, a seminary teacher, a probate judge, a college professor, chairman of the county commissioners, two high school teachers, two city councilmen, a rural mail carrier and the State water master. Now, can you imagine what it is doing for that type of men when they are out in the field together as a quorum, bearing the Priesthood of God, and laboring together for their less fortunate brethren and sisters?

EFFECT ON CHURCH MISSIONARY SYSTEM

No doubt one of the great benefits of this movement will be the effect it will have on the missionary system of the Church. I was in the mission field when the "March of Time" was shown and I know something of the value that it will be to our missionaries. I said to the missionaries in the South that I was convinced that in the not far distant future we would cease to ring door bells and ask the privilege of delivering our message, but we would go to the doors to answer the calls that would come in to know more about our people. Incidentally, in closing may I add, that of all the great achievements of this Church that are far beyond the wisdom and the power and the ability of mortal man, that would indicate that the Spirit of God is in this work, is the great missionary system of the Church.

I pray God to bless us, and to enable us to use the means that are ours, to press on to the end, in the name of the Lord Jesus Christ, Amen.

ELDER BRYANT S. HINCKLEY

President of the Northern States Mission

Through the kindness of our great-hearted and benevolent President, many of the mission presidents are permitted to come to General Conference, to bring their problems here, to discuss ways and means of promoting the missionary work, and of course to be inspired to a renewed dedication to the great task which is theirs.

You will pardon me if I make some reference to missionary work. Before I left for a mission I talked with a man in this city of reputed wisdom, who argued that if the Church continued to maintain its missionary system it would become impoverished, broken down, and driven into bondage. The answer I made to him then was in broad terms something like this: If this Church or any other organization can, by some process, translate money into character and manhood and build faith in the hearts of people, and establish in their minds the great ideals that go with a settled faith in God, they have done something that will perpetuate them in the earth.

I asked a man today how many years he and his family had given to the missionary work—and he is not an old man. He said: "Forty years, and members of my family have labored in sixteen different missions." If the men who are before me were to compute the years they

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have given to missionary service, and the money it has cost them, it would in the aggregate amount to something colossal. I am safe in saying that no other people of like number have ever made a contribution of this kind to the world. I do not believe the people who have done it are distinguished for their poverty. I do not believe the men and the women who have contributed to the great missionary cause walk as inferiors among their neighbors.

It may seem as if the cost per baptized convert is great, and it is. But the missionary service has contributed to the Church much more than numerical strength. It has added numbers. There are people sitting in front of me who owe a debt of undying gratitude to some humble missionary who visited their homes or the homes of their parents, perhaps in a far-off land, and brought the Gospel to them.

I should like for a moment to refer to one other phase of this work: What does it mean to the missionary? Much in many ways. He very soon discovers that it is impossible for him to answer the demands of his mission unaided and unsupported by the Almighty, and in great sincerity and deep humility he seeks Him, *and he finds Him*. When the fire of the Holy Ghost blazes on the altar of a boy's heart it shines in his eyes, rings in his voice, purifies his life, refines and elevates his thoughts. A great transformation takes place in his soul. Under these circumstances he learns that Jesus is the Christ, the Son of the living God, just as Peter learned it, and he comes to know it with the same certainty that Peter knew it.

Fundamentally, this is the chief contribution which missionary work makes. It plants in the missionary's soul an implicit faith in the living God, which is the great principle upon which this Church is built, and the source of its enduring achievements. This faith in God is the foundation upon which the peace and perpetuity of society rests, and missionary work makes this contribution as nothing else in this Church makes it.

This is my testimony, and I bear it to you in the name of Jesus Christ, Amen.

PRESIDENT HEBER J. GRANT

I would like again to call your attention to automobile accidents. Be careful, please. Do not try to go unless you have the right to go according to the signals. I hope that this building will be crowded tonight at the performance of *Elijah*. It is one of the finest things that has ever been here. If it were given in New York, you would have to pay about \$5 to see and hear it, and you would not complain, either.

I have heard some people complain that we ought to have a twenty-five cent price. It is mighty hard to give a \$5 entertainment for twenty-five cents.

If this were a picture show, you could stand it two hours and a half, but being a religious service, I suppose you are tired.

THE MISSIONARY SYSTEM AS AN EDUCATOR

But I want to say a word or two in confirmation of what Brother Bryant S. Hinckley has said. A man who had been around the world a number of times, to whom I referred in my remarks here once, his neighbor's boy was called on a mission to Germany. This man was living at the time in Soda Springs, Idaho. He laughed and laughed at the idea of that "clod-hopper" as he called him, being called on a mission to preach and to learn another language. "Why, it is a joke," he thought.

After the boy had been away a year and a half, a letter came from the boy saying: "I have found some of your relatives living here in Berlin. I did not tell them that I used to work for you. Kindly send me a letter of introduction." This man told me that when he received the letter, he laughed and said to his wife: "My dear, that young man won't know how to behave himself in polite society. I am not going to humiliate him by giving him a letter of introduction." But he said: "After I had slept on it, I thought it was none of my affair if he wanted to be humiliated. So I sent him the letter."

"Some time later I received a letter from my relatives saying, 'Your young Mormon friend called on us. He is a very intelligent young man, and we have thoroughly enjoyed our visit with him.' Another year and a half rolled round, and I heard that he had returned home and was going to preach in the ward. I thought it would be a joke for that boy to preach a sermon, so I went to hear him, and I heard one of the cleanest-cut, finest arguments in favor of your Church and its doctrines that I had ever heard. Why, Mr. Grant, your missionary system through which you call young men to perform missions is the greatest educator and the greatest developer of young men of any system. It is superior to any university, or college, or seminary."

The Lord bless you. Amen.

The Choir sang the "Hosanna" anthem, the congregation singing in connection therewith "The Spirit of God Like a Fire is Burning."

PRESIDENT HEBER J. GRANT

I personally thank this choir for singing Evan Stephens' anthems. I think they are full of spirit, as well as music.

Benediction by Elder Levi S. Udall, President of the St. Johns Stake.
Conference adjourned until Saturday morning, October 8 at 10 o'clock.

SECOND DAY

MORNING MEETING

Conference reconvened Saturday morning, October 8, at 10 o'clock.

The musical exercises for this session of the Conference were furnished by the *Moroni High School Choir*, Ray Anderson conducting.

The Choir and congregation sang the hymn "Now Let Us Rejoice."

Elder H. Roland Tietjen, President of the South Sevier Stake, offered the opening prayer.

The Choir sang an anthem, "For the Strength of the Hills," (Stephens).

ELDER GEORGE F. RICHARDS

Of the Council of the Twelve Apostles

I am sure it is pleasing to the Lord, as it is to his servants, the Presiding Authorities of the Church, that so many of the Latter-day Saints and their friends have come from far and near, and assembled in a General Conference of his Church, to be fed upon the bread of life, to be renewed in their faith and determination to serve the Lord.

As an Apostle of the Lord Jesus Christ, and a special witness for him in the earth, I conscientiously, humbly, and sincerely testify that I do know that this work in which we are engaged as Latter-day Saints is the work of God. I would like, if I could, to bear this witness to all the world.

FRUITS ARE EVIDENCE OF THE WORK OF THE LORD

The Savior said on one occasion, "Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits."

The fruits of the Prophet Joseph Smith, of those who associated with him in the early days of this Church, and of those who have succeeded to the Presidency of the Church, from the days of the Prophet Joseph to the present time, are evidences that should be convincing and conclusive that this work is the work of the Lord, that those who are at its head are divinely inspired, for no mortal man, or men, could have accomplished what is being accomplished and has been accomplished in this Church up to the present time.

TESTIMONY AS TO DIVINITY OF LATTER-DAY WORK

I do know that the story told by Joseph Smith, that the Father and the Son appeared to him, is a true statement; that the world's greatest need was supplied by that visitation, for the people of this world are in gross spiritual darkness pertaining to the existence, the personality,

and the power of God, the Eternal Father, and the relationship which we sustain to him.

I do know that Jesus Christ is the Savior of the world, the Son of God. I think I know it as clearly and as fully as did Peter of old; and that a belief in him and the efficacy of his atoning blood is necessary to a man's salvation; that in this work in which we are engaged there are all the principles, ordinances, power and authority, in connection with the atonement of our Lord and Savior, to effect the eternal salvation and exaltation of mankind, by being obedient unto the principles and ordinances of the Gospel. And I know that this cannot be truthfully said of any other organization in this world, for this is God's plan, instituted in the council of heaven before the world was.

LEADERS OF CHURCH HAVE CARRIED ON THE WORK

The organizations of this Church, as we find them today, were not in existence in the days of the Prophet Joseph. True, he established the Church, and the Lord through him made provision for its growth and development. But it remained for Presidents Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow, Joseph F. Smith, and Heber J. Grant, as the Lord's mouthpieces unto this people, to carry on this work and give direction thereto, with the assistance of those men who associate with them. And the work has grown and developed, as we are the witnesses; and the auxiliary organizations of this Church have won the admiration of men and women who have given proper consideration to these organization and their accomplishments.

There was but one auxiliary organized in the days of the Prophet Joseph—that of the Relief Society for our sisters. In the days of President Brigham Young the Church school system was inaugurated, the Sunday Schools of the Church, the Young Men's and Young Ladies' Mutual Improvement Associations of the Church; and under later administration—that of John Taylor—came the Primary organization, in itself a wonderful organization, of wonderful accomplishments, as in all these other organizations. And these are evidences that those who succeeded Joseph Smith as the presidents and leaders of the Church were inspired of God.

I bear testimony that Joseph Smith was a true prophet of God, and that those who have succeeded him in the presidency have been and are prophets of God, including our present President. And under his administration other wonderful organizations have been inaugurated—that of the welfare work of this Church, the stake missionary work, added stakes and wards, etc. And the work will continue, of this I am also assured.

And I want to say to this large congregation and to the world, that to me the witnesses whom God our Father raised up to the Book of Mormon, the Three and the Eight witnesses with Joseph Smith, the Prophet, associated are witnesses of all these truths of which I have been speaking.

The Gospel has been revealed in its fulness; the Church and king-

dom of God established in preparation for the coming of our Lord, the ushering in of the millennial reign of peace upon the earth, when Christ our Lord shall be the King of kings and Lord of lords, and all powers, kings, and dominions will be subject unto him.

If we as members of this Church will just live up to the precepts the teachings and the standards of this Church, the favor of heaven will be upon us in life, and we will attain to the blessings of eternal life and exaltation, and no mortal man can comprehend the magnitude and the greatness of the blessings in store for us.

At the beginning of this conference, in the opening prayer offered by President Marion Romney yesterday morning, he told the Lord that we had assembled in General Conference to learn his will concerning us. It is one thing to know the will of the Lord, and another thing to do the will. The Lord has said:

He that knoweth the will of the Lord and doeth it not shall be beaten with many stripes.

CHRIST'S PART IN THE REBELLION IN HEAVEN

And we read in the Pearl of Great Price, how that in the controversy in heaven, before the world was, Christ our Lord stood upon the platform of principles. "Father, thy will be done, and the glory be thine forever." A war was waged against sin and rebellion, and a third of heaven's host were cast out.

We have reason to believe that we fought in that battle with our Lord and Savior Jesus Christ as our captain, and with Michael and other great characters, and that we kept our first estate through being valiant in that fight. We are here upon the earth with a promise of the Lord that if we will be likewise valiant here and keep this, our second, estate, we shall have added unto us glory and honor forever and ever. The Savior's declaration that whatsoever the Father desired of him, his will should be done, referred not only to the spirit life, but to the life here upon this earth, for when he came here upon many occasions he made the declaration that he had come to earth because he had been sent by the Father, that he came to do the will of the Father, and he did the will of the Father under all circumstances and at all hazards, even to the laying down of his life, and all that He endured in life, in fulfilment of his mission.

And after his resurrection he appeared to the people on this American continent, and addressing them upon the principles and plan of salvation, he made the declaration that he had come to the earth, having been sent of the Father, to do the will of the Father.

Proceeding further, he said, "What manner of men ought ye to be?" And answered it for them, "Verily I say unto you, even as I am." This is found in the 27th chapter of Third Nephi, in the Book of Mormon.

To me that means that not only those Nephites, but all the children of men are here upon the earth because we were sent, and we are here to learn what our Father's will is concerning us, and to do his will under all circumstances and conditions.

THE WORD OF WISDOM GIVEN AS THE WILL OF GOD

He has given us the Word of Wisdom as a revelation to the Prophet Joseph Smith, whom he raised up to be the mighty prophet of this dispensation, and in that revelation he has said that it is his will that we abstain from the use of tobacco, intoxicating and strong drinks, and some of our people have taken the ground that it is no commandment of God, therefore they are not under the obligation to observe it as they would be had it been a command.

I want to call your attention to what we find in the 89th Section of the Doctrine and Covenants, where the Lord by direct revelation to the Prophet Joseph Smith said that we are to live by every word that proceedeth forth from the mouth of God. And that is given as a commandment; the Word of Wisdom did proceed from the mouth of God to us as a people, and as the will of the Lord, and therefore we are under command to observe it.

Some of our people quibble over the matter of tea and coffee, and say there is no mention of tea and coffee in the Word of Wisdom. I want to say to you that from the beginning of this Church, in the days of the Prophet Joseph, down to the present time, the leaders of this Church have interpreted that Word of Wisdom to include tea and coffee and all drinks that are habit-forming because of the caffeine and drugs they contain. We, as Latter-day Saints, who by our uplifted hands sustain the prophet in our day and time, President Grant, are under obligation to accept the interpretations that are made by him and by his predecessors with respect to this matter, that the Word of Wisdom that has come to us from the Lord includes tea and coffee among those things which we should not partake of. This is the will of the Lord.

Brethren and Sisters, may God help us to live by the word and will which he has expressed in various revelations, then will we be happy, and we will be saved and exalted, and what more can the Lord say, what more can he offer us as inducement.

God bless us, brethren and sisters, and help us to be faithful I pray, in the name of Jesus Christ. Amen.

ELDER MARVIN O. ASHTON

First Counselor in the Presiding Bishopric

I do not think I feel as calm as a summer's morning as I occupy this position. If humility were the only requisite at this particular moment, I would not be worried at all about what I was going to say. The fact of the matter is that when I thought of this responsibility I mentioned to President McKay that I thought there were certain meeting houses that should be examined and that it was very important that the investigations be made the latter part of this week. He reminded me of what took place with Jonah when he disobeyed and failed to be in the proper place.

I want to repeat in part what has been said by Bishop Richards,

and that is, that I have appreciated very much the last few weeks of visiting the different stakes, in a regional capacity, if you please, throughout the Church. And lest I forget, I want to express my deep appreciation for the kindness which has been bestowed upon us brethren who have been visiting in the Bishopric capacity. I want to say further, I have appreciated very much the faith of these people. By your outward expressions I know what you want to think of us, and the courtesies given; but I want to emphatically say to you that we appreciate your kindness. Your faith and your integrity builds us up. I am not forgetting, by any means, the good sound judgment of you men who are leaders in the stakes of this Church. And I do not want to forget for one minute the kindness of the wives of these men, who open their homes, let their other work go while we are entertained.

I believe that sometimes to test anything you must have something happen of an unusual character. Now I think that peculiar thing has happened to the Church so far as this welfare work is concerned. I think that this thing coming upon us has been the means of testing us.

One man wrote this little story: A certain king years ago stretched some wires over his castle, and the only time that the tunes would play and the chimes sound on those wires was in times of storm. I believe that we play the best tunes individually and collectively when the storms come. This storm has not been as severe as it might have been, or maybe as severe as we may face later, but it has been a test to us. I wonder sometimes—and I am not forgetting the fine work that has been done by the bishops and by the presidents of stakes, and people of the wards, and I am not forgetting by any means, last but not least, the Relief Society and what valiant people they have been in this work,—but I have noticed this, that some of our people have not taken this thing as seriously as they might. They simply have not functioned.

When we were going up to Canada we noticed on the road that a certain washout had hit a mountain side, and there was, hanging from the air, a telegraph pole suspended by the wires of the system. I said to Bishop Richards, pointing to the pole hanging up there: "I wonder if some of us are not just like that pole, instead of sustaining we are being suspended." I have thought of that many times since.

I am afraid sometimes we get in ruts and some of us who have been the most valiant sometimes are most susceptible to ruts. Some one has said the only difference between a rut and a grave is that one is a little deeper than the other. Now I say this respectfully, but sometimes men who have won their spurs, who have cut their furrows, rest while the world goes on. The Church is of such a nature and such magnitude that whether you do your duty or not, it pretty near sustains you. And you stay there, and you just hang on by virtue of the tremendous system that is over your head.

Now I believe this: We play our best tunes when the storms rage, but we ought to be very careful that the storms do not get under us and lift us up so that we hang there. I believe that some men get it into their heads that they ought to be original, and they can not be original

unless they stand off and criticise. It reminds me of a story that I learned in Scotland of a man speaking on the street to some people. He said: "The only trouble with you is that you are like the fellow who is running a relay several times around the race track. You actually get so far behind at times that you think you are ahead."

You often hear the expression, especially by the Genealogical Society people—and by the way, I saw this particular phase dramatized, and it impressed me very much—you hear them speak of people as being in prison, and the doors will not be unlocked if someone fails to do his duty. I wonder sometimes if there are not thousands and thousands of living people here on the earth who are locked up and cannot get through because somebody lacks leadership. It is the saddest thing in our Church sometimes to go to a ward or stake and find a lack of leadership. People are behind the bars, trying to get through,—and I am not forgetting our young people at all—and because of lack of leadership they simply do not get through.

Now, as far as I am concerned, somebody has something to answer for in leadership. I do not care if a man has won his spurs or who he is, if he is dead on his feet, it is just a sad situation. Sometimes you can go to a ward or a stake and just as soon as you step over the threshold you can feel that death, or slumber, or something of that nature, stalks thereabouts, because they are standing on a reputation, and fail to function as they should. No truer philosophy is in the scriptures than that you cannot put new wine into old bottles.

One of the most notable things in our Church as I see it—it has been mentioned many times before—is the dilapidated condition of our buildings, not forgetting our meeting houses and not forgetting our homes. It is a sad situation. We sometimes speak of the "outward signs of an inward grace." Now, if our homes are the outward sign of an inward grace, we are in awfully sad shape, it seems to me. Now, I am not losing sight of the people who are struggling to keep out of debt, and building a shanty temporarily to bridge over. I think we ought to respect them; I take my hat off to that kind of people. But I am not taking my hat off to the people who through laziness and indolence live in a shabby, barn-like abode until "kingdom come." We must not be too severe, but people who come into our midst notice these things, and we are judged accordingly. I am not overlooking the item of charity and kindness to others who are making a struggle. It seems to me the biggest thing in our lives is charity. "Though you give your body to be burned, if you have not charity, it availeth you nothing."

I want to say here that I hope in this system of welfare work where it is our purpose to organize ourselves, rather intensely, a little pocket for this situation, a little "pigeon hole" for that circumstance, that in all this settling up of a system we do not forget honest-to-goodness charity and kindness to one another. That man is still taking a trip from Jerusalem to Jericho. That man may be sitting next to you right now. He may pass you as you go out. You may meet him on the street, but he is still here. We need charity in our souls. He is begging for a tear

of sympathy and a kind expression from you—not altogether your money, but the milk of human kindness. Some people who build up nice bank accounts and shake hands with themselves for the wonderful position they are in financially; the ray of charity sometimes fails to get through for them. I wonder sometimes (to play on someone's expression) if that same fellow who always wants the spiritual blessings to come to the other fellow, how he would appreciate it if, when he got around the table Thanksgiving Day, he would have a *spiritual turkey*, that was "without body, parts, or passions."

Some of us are just naturally—as one man puts it—"tight." Our pores are closed, and we do not let charity break through.

I must not say very much more. But I do want to say this in closing. Across the street from here to the east some of those men who are sweeping up the leaves in these paths are executives. I have yet to be convinced that all the virtues are inside of a white collar. Just as often they are in a flannel shirt as they are in a white shirt. Sometimes a man who has been a clerk or an executive will come on his hands and knees and beg for a job at three or four dollars a day. He may bring his little kit of clothes in a satchel lest he meet some of his friends in his overalls. He will go through this humiliation and live on bread and water to keep a boy or girl on a mission. This is something some of us do not dream about, and we forget all about the man's sacrifice.

May the Lord help us to keep charitable and kind, to be on our toes, and as someone has expressed the "eleventh commandment,"—"If there is anything going on, be thou in it." May the Lord bless us. Amen.

ELDER RULON S. WELLS

Of the First Council of the Seventy

If there is anything that I am grateful for it is for my standing in the Church of Jesus Christ of Latter-day Saints, that I have fellowship with the Saints of God, that I have part in this glorious work which the Lord has established for the salvation of mankind. I am always conscious of the fact that the Lord is carrying on a great work, that he has stretched forth his hand to perform a marvelous work and a wonder, and that we are among his chosen people, the chosen people of God.

I rejoice in this fact. The people who have embraced the Gospel of Jesus Christ, who have been members of his Church in the various dispensations of the past have always been designated "his covenant people." Why should we be called a "covenant people?" For this reason: That we have entered into covenant with God, in the new and everlasting covenant.

The everlasting covenant has been so frequently referred to in the scriptures that I marvel that people do not interest themselves sufficiently to find out just what that covenant is. Have we made a covenant with the Lord? Has he made a covenant with us? What is a covenant? If we will examine our dictionaries we will find that a covenant is "an

agreement entered into between two or more persons or parties." When we enter into a covenant with our fellow men, we draw up an instrument setting forth the obligations and promises of the contracting parties to the covenant. We sign it in our own handwriting, and seal it in the presence of witnesses, and then go before a notary public or a justice of the peace and make oath to the same.

If so much formality is deemed necessary in the ordinary affairs of life which men make with their fellow men, what must we think of a covenant where God himself is the party of the first part?

When we enter into a covenant with the Lord will it be any less formal or binding on the parties to the covenant? The Lord has made just such a covenant with his children; but does he sign it with pen and ink, or do we subscribe it in our own hand-writing? No! indeed! The Lord has a much better and more impressive way for us to enter into covenant with Him. Baptism by immersion for the remission of sins is the formality of entering into the covenant. We do not need to sign it with pen and ink. We do not need to go before a notary public or a justice of the peace. But when we enter into the waters of baptism, we go in company with a servant of the Lord who has been commissioned of Jesus Christ to perform that sacred ordinance. In performing this ceremony the duly authorized servant of God will take the candidate's hands into his left hand, and raise his right hand to the square, saying this:

Having been commissioned of Jesus Christ I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

He then immerses the convert in the water in the likeness of the burial of our Lord and Savior who died upon the Cross, and then raises him up out of this watery grave in the likeness of His glorious resurrection. What could be more impressive than this?

This is the formality of entering into the covenant with God. And those who do thus enter into that covenant do so with a full understanding that they are to keep his holy commandments, that they are to walk in the light, that they are to "do all things whatsoever the Lord their God shall command them." Brother George F. Richards in his conference talk referred to a certain event that took place in the heavens before the world was made. It was here, in Heaven, that the covenant was first made. This is undoubtedly the circumstance to which the Lord referred when he asked his servant Job: "Where wast thou when I laid the foundations of the earth? Declare if thou hast understanding. . . . When the morning stars sang together and all the sons of God shouted for joy." (Job 38:4-7.)

This event was made known unto Abraham in a glorious revelation which I find recorded in the Book of Abraham—Let me quote:

Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones;

And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among

those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born.

And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell;

And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them;

And they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate shall have glory added upon their heads for ever and ever. (Abr. 3:22-26.)

In these paragraphs the terms, and obligations required of us as the children of God, and the glorious promises or agreement which the Lord makes if we will only do our part are clearly stated. This covenant relates to both estates. We who now live upon the earth, or ever have lived upon it, or ever will live upon it in bodies of flesh and bone have kept our first estate in heaven before our coming to live upon the earth, and hence we have been added upon, or in other words there have been or will be added to our immortal spirits these bodies of flesh and bone, and although we shall all surely die we shall all be made alive again, and thus the Lord fulfills his agreement to all who keep their first estate. God keeps his covenant.

What concerns us now, however, relates to our present or mortal life, our second estate, wherein we are to be proven the second time, and if we enter into this covenant or agreement with the Lord through the holy waters of baptisms and keep it inviolate, then the Lord is bound under the terms of the covenant to add glory upon our heads for ever and ever. This means a never ending glory in the Celestial Kingdom—the power of eternal increase—to become the sons and daughters of God, and heirs of God, even joint heirs with Jesus Christ, and with him to inherit all things that the Father hath.

In this revelation we see just why the children of Abraham are known as the chosen people of God, for Abraham was one of the great and noble ones among God's spirit children—one of the Morning Stars that sang together and was chosen before he was born.

The carrying out of this Covenant involved the creation of this planet and the sending of someone with almighty power to create the earth and establish the covenant with the children of men in all the various dispensations of this world's career. And the Lord said:

"Who shall I send?"

"And one answered like unto the Son of Man, Here am I. Send me."

And He also said: "Father, thy will be done and the glory be thine forever."

This was our Lord and Savior, Jesus Christ, the First Born in the spirit.

And another one arose, a mighty spirit, but an evil one, and he said: "Here am I. Send me. I will be thy son, and I will redeem all man-

kind, that one soul shall not be lost. And surely I will do it. Therefore give me thine honor." This was Lucifer, or Satan, or the Devil, as he is severally known.

He proposed to abolish the free agency of man. He proposed to save every soul, no matter what they might do. And he arrogated unto himself the honor which belongs to God alone. And when God said: "I will send the first," Satan became angry and rebelled against God and many followed after him, even one-third of the hosts of heaven.

Here, then, is a very comprehensive and satisfying explanation of the everlasting covenant—first made in heaven before the world was made and then established on the earth in each dispensation of God's providence beginning with Adam after his expulsion from the Garden of Eden.

The two parts in this everlasting covenant are made so plain that "the wayfaring men though fools shall not err therein." (Isa. 35:8.)

Namely:

First: Our part is to do all things whatsoever the Lord, our God, shall command us. In other words, keep his commandments. This we can do and the Lord expects us to do it.

Second: The Lord's part is to add glory upon our heads forever and ever if we do our part.

In other words, it means salvation. We cannot save ourselves. All this is the Lord's part in the everlasting covenant.

It will therefore be seen that our souls must needs be sanctified from all unrighteousness that they "may be *prepared* for Celestial glory." (D. & C. 88:18.) Obedience to the Gospel of Jesus Christ provides the necessary preparation and if we render this obedience by "doing all things whatsoever the Lord our God commands then he is bound under the terms of the everlasting covenant" to save us and bring us back to God. All this, of course, we are utterly unable to do. All we can do about it is to prepare ourselves to receive it. Hence we need a Savior.

Salvation in the presence of God comes to persons as a gift of God to those who keep their second estate. May the Lord help us, then, to be faithful in our second estate by keeping his commandments, by walking in the light, and by so living that we may call down his blessings upon our heads, I pray, in the name of Jesus, Amen.

The Choir sang an anthem, "The Lord's Prayer."

ELDER ALBERT E. BOWEN

Of the Council of the Twelve Apostles

THE ARTICLES OF FAITH

Ninety-six years ago, the editor of a Chicago paper asked the Prophet Joseph Smith for a brief sketch of the history and beliefs of the Church he had founded. The Prophet complied. His statement of beliefs he compressed into thirteen one-sentence paragraphs, except for

the tenth which contained three sentences and the thirteenth which comprised two. These succinct paragraphs have since come severally to be called articles and collectively they are known as the Articles of Faith. From the thirteenth Article I take as my text this declaration: "We believe in being honest."

HONESTY A REQUIREMENT

It will at once be said that there is nothing distinctive about that. Everybody believes in being honest. But by the very implication of this profession of belief we are required to be honest, and so is everyone else who makes a like profession, for a profession of belief which does not manifest itself in terms of actual performance is of negligible if any value.

It was Jesus who likened the man who heard his sayings and did them to a wise man who built his house upon a rock and because thereof it withstood rain and flood and tempest.

BUSINESS MEN'S OPINION

I am influenced in my selection of the text by the report that a prominent minister in an eastern city had submitted to twenty large employers of men this question: "What is the greatest need of the business world today?" Each of the twenty gave the same answer: "Personal honesty." If these men were right in their conclusion (and their surprising unanimity weighs heavily in favor of the correctness of their opinion) then personal conduct lags lamentably far behind profession, if we assume that substantially everyone as a matter of profession believes in being honest.

From the nature of the discussion consequent upon receipt of their answers, I assume that the business men whose opinions were asked were thinking of honesty in terms of the eighth commandment. As used in our text, the word comprehends far more than that. To restrain one's self from taking property which belongs to another is only to evidence the quality of honesty in one of its most rudimentary stages. I should like to persuade you that honesty is as all-inclusive of the virtues as the Golden Rule, or as the commandment to love your neighbor as yourself, upon which commandment, together with the love of God, Jesus said, the whole law hangs.

But let us for the moment consider our text in terms of the commandment, "Thou shalt not steal."

COVETOUSNESS THE CAUSE OF DISHONESTY

Why does one steal? Obviously to get what one desires and might otherwise have to do without. Stealing has its inception in covetousness which is altogether an unlovely trait. If men did not covet they would not steal. If there were no violation of the tenth commandment, there would be no violation of the eighth commandment.

The gratification of the covetous impulse betokens such lack of self-

control and such weakness of will as renders the unbidden appropriator of other men's goods incapable of denying the demands of his own desire.

The impulse to gratify personal desire is yielded to without any regard to the consequence to the one whose property is appropriated, who may be either greatly inconvenienced or forced to the abandonment of a projected endeavor, or even exposed to downright suffering and distress. The thief is indifferent to the suffering of others.

Altogether he presents a sorry sample of qualities. He is covetous, lacking in self-control, indifferent, cruel. These are deep-seated flaws in character of which stealing is but one manifestation. For after all, basically honesty is a matter of character. Honesty and the highest ideals of manhood are bound up inseparably together.

But harmful as thieving may be to the victim, it is vastly more devastating to the perpetrator of the theft.

He robs himself of his own self-respect, which is one of the most nearly irreparable losses anyone may sustain. A man may lose the esteem of his fellows and survive the loss if supported by the consciousness of his own rectitude. It is not so important what others think of him but what he knows about himself is of transcendent importance.

He practices of necessity the art of deceit and becomes in consequence devious in his ways. His mental processes are sinuous. He does not trust and is not trusted.

Even though he has not been found out and moves freely in society, he knows himself to be something other than what people take him to be. To that extent he knows that he is an imposter and a fraud, which destroys his self-reliance and makes him uncertain, vacillating and incapable of realizing the fullness of his talents.

CONSEQUENCES OF DISHONESTY

Dread of discovery and exposure fills his soul with fear, which is one of the greatest enemies of man. It breaks his courage, it weakens and wears away his power to launch into bold and lofty endeavor. It circumscribes and limits the field of his vision and is a barrier to his pushing out to new horizons. It conjures up for him torments. It haunts his waking hours and visits his sleepless pillow in the darkness of the night.

KEEPING OF COMMANDMENTS BRINGS PEACE

Observance of the eighth commandment, on the other hand, never brings remorse. Instead of begetting fear it inspires confidence and courage. It preserves self-respect, encourages forthrightness and discounts deceit. It does not weaken the will. It causes no injury or suffering to another. It provides an armor against covetousness, fosters kindness and is not cruel. Like all God's commandments it takes cognizance of the conditions necessary to a man's peace and happiness and admonishes him in the way of life that brings their realization.

When Moses heard the voice of God declaring out of the clouds

on Sinai, "Thou shalt not steal," he was listening not only to the promulgation of a law fundamentally important to the progress and stability of the individual, but he was hearing at the same time words of great social wisdom. Honesty lies at the very root of any stable society. If all were thieves, no society could exist. If a man should arise in the morning with the purpose of plowing his field, his plan would be defeated if he went out only to find that someone else had appropriated his team and his plow. Should he then decide to cut his hay instead, he again would be thwarted if someone had taken away his harvesting equipment. And so alternate plans might one after another go awry and his day be rendered barren of results. As the number of members in the society increased the confusion would multiply. Orderly processes would be impossible. There would be no security and no dependable means of planning action.

A society can endure only if the great majority of people in it do not steal.

But men were intended to live together. It is only in relationship to his fellows that man grows and develops. The very existence of the Church itself, its teachings, its hope and its promise assume the existence of that relationship and the living of life under its conditions. If there were but a solitary, single inhabitant on the earth, there would be no need for the eighth commandment nor for any of the others. He would know nothing of the virtue of honesty, just as he would know nothing of moral courage, honor, fidelity, loyalty, love, for these derive their whole meaning and significance out of the interrelations of men. These are the qualities which elevate a man and impart to him the estate of goodness.

Honesty demands fidelity to promises.

CIVILIZATION BASED ON HONESTY

It has been said that on that day when someone at some inconvenience to himself, determined to keep a promise, which he was not compelled to keep, civilization was born. The statement of course is intended to make clear that the relationships inherent in civilization could not exist nor civilization itself endure if people as a general rule did not keep their promises. Certainly the business world would collapse at once if this practice fell into decay. Almost all the vast and complicated intricacies of trade and exchange are carried on on the basis of promises.

You plant your sugar beets because the processor has promised to buy them. You put your eggs in a car destined for New York because the railroad company has promised to deliver them there. The groceryman delivers the food you eat for dinner because you promise you will pay for it. Lights are installed in your home and permitted to serve you because you promise that you will pay the service charge. You promise to pay the service charge because you are working for someone who has promised to pay you for your labor. You live in the landlord's house and he buys the coal to heat it and the food he eats and the clothes he

wears because you have promised to pay the rent, which he in turn has promised to pay to the coal dealer and the clothier and the grocer.

If there were a wholesale repudiation of promises, the first man disappointed would be compelled to disappoint those to whom he had given his word. And so it would go round the circle. There would be a total collapse. Our organized lives could not go on. So important is it that promises be kept that the framers of the Constitution of the United States wrote into it a provision that no state could pass a law relieving people from their obligation to keep them. While the law is here to enforce fulfillment against the unwilling, it is powerless to do anything but take away from the one who has violated his promise enough property to discharge his obligation. If he has no property, the law can do nothing, and so we have a whole host of petty little devices and intrigues conjured up to circumvent the law. The only security lies in individual, personal honesty. The law cannot make people honest.

Men sometimes excuse their failure to pay debts upon the pretext that the creditor is a rich and strong institution and is perfectly well able to bear the loss. Frequently it is not the rich nor the strong who bear the loss but the widow and the orphan whose patrimony has been invested in these institutions.

But whether the creditor can afford to sustain the loss or not is quite beside the point. The debtor, for the effect upon himself, for the sake of the honor of his name and his own self-esteem cannot afford to refuse payment of his debt so long as he has anything left to apply to the purpose.

Back in the dim recesses of my earliest childhood memory there is lodged the code that a Mormon's word must be as good as his bond. Debts simply had to be paid. That made us extremely careful about contracting them.

Incurring obligations beyond a reasonable expectancy of the ability to meet them is a fruitful source of ultimate dishonesty. Men who would scorn to steal and who would be highly incensed at the suggestion of thievery, nevertheless do not hesitate to make engagements which they have no chance of meeting. When the day of reckoning comes they will covertly put their property out of reach and otherwise preserve what they have to the deprivation of those to whom they have given their word. It puts a heavy strain upon character to see the accumulations of years of toil appropriated to the payment of debts incurred. One sees character crack under the strain.

Buying on credit with no reasonable prospect of payment resembles taking outright what belongs to another in that both come about through uncontrolled desire to possess. The same kind of resistance is necessary in each case if desire is to be denied. The time to avoid the unpleasant consequence is before incurring the obligation. There is character-building strength in resisting.

REQUIREMENTS OF THE GOLDEN RULE

I have said that honesty embraces the principle of the Golden Rule. This principle forbids interference by one with the rights of another.

Saturday, October 8

Second Day

It requires that every man be privileged to pursue his lawful calling in his own way and in peace, without restraint or hindrance. The employer must give an honest day's pay for an honest day's work. The employee must give an honest day's work for an honest day's pay. Honesty condemns falsity in all its forms. It does not permit the bearing of false witness. It banishes from out its pale the demagogic art of vilifying and misrepresenting one person or class for the purpose of arraying another person or class against the first. It does not sow dissension. Trust, confidence, assurance and peace are the offspring of honesty.

War, the disputes of nations, class conflict, the bitterness and hatred that threaten the peace of the world would dissolve by the simple process of observing these principles of honesty.

Honesty embraces truth and requires fidelity to principle. In this realm lies what we might designate as honesty in public life. It requires that men in public office should not graft even within the law. They must set principle above expediency and the public welfare above considerations of personal fortune. The scandals that rock our large cities to their foundations could not occur if those trusted with official authority practiced the simplest principles of common honesty. Fidelity here often calls for a high order of moral courage. One hears of legislators in state and nation who talk one way and vote another. Among friends and in confidence they condemn policies and the laws projected to effectuate them, yet officially they vote the passage of those laws merely because they fear the course of right, as they see it, might not be popular and to follow it might terminate their official careers. They would rather violate their consciences than lose the glamor and power of official position. Such men constitute a far greater menace to our country's safety than do all the propagandists of alien philosophies put together. We need fear no invasion from without so long as we are sound to the core within.

Nearly one hundred years ago in a stirring appeal to France, Victor Hugo said: "Sovereignty is not in dynasties, it is not in princes, it is not even in the people. It is higher; * * *. Sovereignty is in truth!" Sovereign truth demands undiluted honesty. Every act of our lives; every concept of our intellects; every yearning of our souls, to be worthy, must be impregnated with the quality of honesty—that quality which gives integrity to the internal structure of a man and fits him for every trust.

ELDER JOSEPH L. WIRTHLIN

Second Counselor in the Presiding Bishopric

I sincerely trust, my brothers and sisters, that I might enjoy a portion of the Lord's Spirit in the endeavor to speak to you this morning. It is needless for me to say that I have a feeling of gratitude in my heart for the testimony that the Lord has been kind enough to give to me of the divinity of this great work. I know that Jesus of Nazareth is the

Redeemer of the world, that Joseph Smith was a prophet of God, and that through him the Gospel of Jesus Christ was restored to the earth in its simplicity and purity.

I am grateful for the parents that are mine; grateful because they have exemplified in their lives the principles of virtue, integrity and faith. I am grateful to the Lord that he has again established upon the earth the Church organizations, for the Melchizedek Priesthood brought back by Peter, James and John; the Aaronic Priesthood, restored to the earth through the instrumentality of John the Baptist. I am grateful for the fact that I have a standing and membership in the Church of Jesus Christ.

I think all the achievements we have made as a people have been possible through the fact that we have had in our midst the power of the Priesthood. Brigham Young said:

Much has been said about the power of the Latter-day Saints. Is it the people called Latter-day Saints that have this power, or is it the Priesthood?

He said it is the Priesthood, and if they live according to that Priesthood, they could commence their work here and gain many victories, and be prepared to receive glory, immortality, and eternal life. He made another statement.

The Priesthood of the Son of God which we have in our midst is a perfect order and system of government, and this alone can deliver the human family from all the evils which now afflict its members, and insure them of happiness hereafter.

So Priesthood to me is more than the power of God delegated unto us, whereby we may act as his representatives, it is a perfect system and order of government given to us through which we may help the human race to solve the problems that now afflict it. One of the greatest differences between this government and the government of men is that we have no desire to take away land or natural resources from any nation or people, but we have a desire to help the human race, teach them the ways of life and righteousness as they have been revealed to us in this day and age.

This government of the Priesthood has departments or divisions through which the work of the Lord is accomplished. One of the most important ones we might call the Department of Education; we find inscribed over the portals of this great department these words: "The glory of God is intelligence." In this department we find many workers. One of the most representative groups of workers is the great missionary corps that goes out into the world preaching the Gospel to every nation, kindred, tongue and people.

There are other workers and teachers, for we are essentially a teaching Church. The great commission given to the Prophet Joseph Smith was to teach the world of the ways and of the principles of the Lord Jesus Christ. Among our own people we have another corps of teachers whose duty it is to go among the Saints once a month, to exhort,

to admonish, and stimulate them to greater activity in this work, and to protect them from the snares of the adversary.

Through the auxiliary organizations of the Church we find a great educational project being carried out, the teaching of the Gospel of Jesus Christ to the boys, girls, men and women of this great Church.

There are other departments in this government of the Priesthood. There is the department of health, the fundamental law of which is the Word of Wisdom, revealed to us through the Prophet Joseph Smith, that we might live in accordance with the atmosphere that is created by the Holy Ghost as he comes to dwell within us.

There is the finance department. Finances are just as essential for the carrying on of the work in this kingdom as they are in any other government or kingdom. The Lord has given us a law whereby we can accumulate the finances to carry on this great work—the law of tithing, a most equitable and just law. He has also given us another law, a law that is necessary for the taking care of our brothers and sisters who find themselves in destitute circumstances, namely the law of fast offerings. Through this law the Lord expects us to provide the means whereby we can carry on the great assignment that has come to us in connection with the Church Welfare program. A law, too, that is fair and equitable when you stop to think that all the Lord asks of us is the value of the two meals we abstain from on the first Sunday of each month.

There is another great department in the government of the Priesthood, a department that we may now call the Welfare department, a department that has been organized for the purpose of taking care of our brethren and sisters who may be in the vale of poverty and need. We have two objectives in this great department: first, to accumulate enough food and fuel, and provide shelter for all of those who may be in need of these necessities. And the other objective in connection with this plan is to provide every man with the right to earn his bread by the sweat of his own brow. As we listened this morning to the reports of some of the stake presidents in relation to the projects that have already been provided for those who need work it was most inspirational, when you stop to think that not far distant from here three Elders quorums went to work on a project comprising some three thousand acres of land. They cultivated some nine hundred acres of it, produced a crop of **sixteen thousand bushels of wheat**, and in addition to that **broke up another six hundred acres** which are to be used in 1939. All this is being done for the purpose of providing the necessities of life and labor for our brethren and sisters who are in need.

There are other projects in connection with this Welfare department. Projects to rehabilitate our people in their attitude toward the government, in their attitude toward work, and in their attitude toward the Church. In this great government of the Priesthood we find that there is a recreational department represented by the Mutual organizations, that provides wholesome recreation for the people of the Church.

We could go on and mention many other departments in connection with this great Priesthood government. But there are two relationships

that I should like to draw to your attention. The first is the relationship which we have in connection with the business world. Brother Albert E. Bowen has already mentioned something in relation to it. Those of us who are members of the Priesthood government, who hold the Priesthood of God, should remember that in all of our dealings with the business world we should be honest, fair and square in our dealings. Brigham Young said upon one occasion :

Men who are vessels of the Holy Priesthood, are charged with words of eternal life for the world and have tried continually in their words and actions and daily deportment to do honor to the great dignity of their calling and office as ministers and representatives of the Most High.

It would seem to me that members of the Priesthood of God are servants and officers in this government, and should remember to live the Gospel of Jesus Christ in our shops, in our stores, in our factories, and on our farms, and every day of our lives as well as on Sunday.

Then there is another relationship that we have, the relationship with the governments of the earth. We believe in obeying the laws of all governments. May I say that one of our Articles of Faith points out to us :

We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law.

We believe that, and this is the relationship that should exist between us and all nations, regardless of where we may live; as the Priesthood and the government of the Lord Jesus Christ we have a definite responsibility in connection with the Constitution of these United States. I am sure if there is a people in all the world that appreciates the Constitution it is this people, for under this divine instrument it was possible for Joseph Smith to bring into existence the Church of Jesus Christ, in a nation where there are equal rights, the right to worship God according to the dictates of one's conscience.

We should at all times be willing to sustain the great Bill of Rights in our own country, to sustain and uphold the laws here. I firmly believe that Brigham Young was a prophet of Almighty God. I think that he spoke under the inspiration of the Lord's Spirit. I want to read to you an excerpt from one of his sermons, wherein he laid upon the shoulders of the Priesthood of this Church some very definite responsibilities relative to the fundamental law of our country. He said :

I expect to see the day when the Elders of Israel will protect and sustain civil and religious liberty, and every constitutional right bequeathed to us by our fathers.

He said these rights would go out in connection with the Gospel for the salvation of all nations, and added :

I shall see this whether I live or whether I die. I do not lift up my voice against the great and glorious government guaranteed to every citizen by our Constitution, but against those administrators who trample the Constitution and just laws under their feet.

We see from this prophecy, uttered by a prophet of God that there will yet devolve upon the Priesthood of this Church the responsibility of protecting the rights and the Constitution of our great country.

This Priesthood government, this perfect system of government, as Brigham Young calls it, is headed today by a prophet of God, a man who has the right, the authority and keys to receive from our Heavenly Father his mind and will in relationship to his Church here upon earth. He in turn is surrounded by Apostles of the Lord Jesus Christ, who have the same rights and privileges as the Apostles of old, so that the leadership of this great Church comes under the immediate and divine direction of our Heavenly Father.

What does all of this mean to you and to me? Do we appreciate the Priesthood? I would say to you that it is the greatest gift that God has ever given unto mankind, and if we have appreciation in our hearts let us render that appreciation in deeds of service. When the Bishop calls upon us to go block teaching let us consider that it is a high call, be glad to go and admonish, counsel and exhort the Saints. It matters not what our call in the Priesthood may be, whatever it is it comes to us because we are servants of God, and we should receive the call with gladness, and with the thought in mind that after the work has been finished we will be recipients of great blessings.

Therefore, let us approach our Priesthood activities and responsibilities with willing hearts and without any reservations. The Lord Jesus Christ has made a promise to those who will serve willingly and gladly, for he said:

Verily I say unto you, that there is no man that has left home, or parents, or brothers, or wife, or children for the Kingdom of God's sake who shall not receive manifold more at the present time and in the worlds to come, even life everlasting.

May we appreciate the Priesthood of God; if we do leave our homes and our businesses for the kingdom's sake, let us remember that our blessings will be life everlasting, which I hope will be the blessing of each and every one of us, in the name of Jesus Christ. Amen.

ELDER ELIAS S. WOODRUFF

President of the Central States Mission

I labor with my associates in a land made holy by the sufferings and the labors of our people in the early history of the Church. We have a great many visitors come, particularly in the summer season, wanting to see the points of interest through which our people passed, and where they lived.

We try, as far as we possibly can, to give them proper direction and correct information, I have observed that after they have been to these points of interest in the State of Missouri, if they do return they invariably come back definitely impressed with the sacredness of these spots of

ground. There comes into their hearts a great reverence for the deeds of their fathers, and I sometimes wish that every member of the Church could have the privilege of going to Liberty, and Richmond, Far West, Adam-ondi-Ahman, and Haun's Mill, on their way east or west, as they come through the Central States Mission, for the impression that it gives them, for the increase in their faith and their reverence for the work that has been performed in this Church by its founders and leaders.

One cannot stand upon the hill overlooking the valley of Adam-ondi-Ahman without being very deeply impressed with the sacredness of the place. When we go there we take Brother Joseph Fielding Smith's book, *The Way To Perfection* and read the fortieth chapter, which tells how that before he died our father Adam came with his generation of descendants, all the righteous, and blessed them, and where he will eventually return when the time comes for him to present to the Savior his children, and to turn over the kingdom to the Lord.

At the present time the hill upon which the old monument stands—apparently an old Nephite look-out station—is covered with large weeds, and is very difficult of ascent. Nevertheless, it is quite worth the climb up the hill to see it. I have sometimes wondered whether or not I should urge that we attempt to acquire some piece of ground there that would include the hill and part of the valley, and make it easier and more acceptable for people to look upon that valley and to attain that eminence on the hillside.

Those spots in Missouri are very very sacred, and it is a pleasure to go there. I think our people who read the history of the Church, if I judge them by myself, do not adequately understand just what occurred or how it happened. It is a new revelation to again read the history of the Church in Missouri after you have visited those points of interest. I believe that the time will come in Missouri, as it is now fast coming in the State of Illinois, when the people of the State will become more cognizant of the tourist value of these points of interest.

I am happy to note that in Illinois two of our cities—that is, Nauvoo and Carthage—have become two of five points of interest to which tourists are directed who wish to see the interesting and historic parts of the State of Illinois. That feeling is growing in the State of Missouri. A number of men in Independence have stated to me at times that when it is convenient they would like to go with me and see those places. It will be a pleasure for me, of course, to take them.

I can report to you that the work of the mission is going along, and we feel very much encouraged, because the Lord does bless us and his power is manifest as we proceed with our labors. The missionaries respond to the influence of the Holy Spirit; they try to teach the Gospel under his influence; they are prayerful and humble, and we feel that the Lord does direct our efforts, does guide us to the homes of the honest in heart, does give us utterance when we try to speak, does magnify us in the hearts and minds of people, and gives us influence as his servants, to teach them and to persuade them in the ways of righteousness and faith.

I am grateful for the opportunity of reporting this mission to you. I am deeply grateful for the opportunity of laboring in the mission field. I trust that I may be ever found worthy, as long as it is the will of his servants that I shall remain there, to discharge my duties acceptably.

I pray the Lord to bless you, my brethren and sisters, that you may have reverence and respect for the traditions of the past, as well as continuing to look forward, as Bishop Marvin O. Ashton has so delightfully pointed out to you, and not live in the past, but look to the future. But the past is glorious and sacred to us. It inspires us, and has something to do with an increase of our faith.

May God add his blessings to you, and magnify this conference to our good, I humbly ask, in the name of Jesus. Amen.

ELDER THOMAS D. REES

Former President of the Australian Mission

I am very happy to be present at these services of this conference, happy to meet my friends and loved ones again. For three years I have been presiding in the Australian Mission, and I am constrained in the few minutes I have to report of the conditions in that far-off land.

The members of our Church in that section of the world are a fine class of people. As a rule they are educated, courteous, and polite. Courtesy and politeness are the characteristics of the Australian people. Our Saints live in comfortable homes. Those who need employment have employment. Australia today is a very prosperous land. They have no depression, as far as I was able to see. Our Saints are faithful to their duties. They attend their church services. They pay their tithes. They look to us, hoping always to be led by the spirit of the Gospel of Jesus Christ.

I am happy to report the wonderful work that is being done by our Elders in that far-off land. I wish to endorse the words of President Bryant S. Hinckley; there is nothing that can come into a boy's life or a girl's life as fine as a missionary experience. Two years in the mission field can teach them much, and bring to them a richness of life that cannot be found in any other two years of life.

I am happy to state that the people of Australia are very democratic in their attitude towards our Elders. There is no hate, there is no animosity. They seem to invite our Elders to explain the Gospel. The mission covers a great territory, and after an Elder has gone across the great Pacific nine thousand miles, he lands in Sydney, a city of a million and a quarter people, all of whom are of British descent. He comes to the headquarters, he is given his instructions, and is surprised, sometimes, at the distance he is required to travel after he reaches his headquarters. If he is to go to an adjoining district, it is practically as far as from here to San Diego. Sometimes we tell him: "The mission district where you are to work is fifteen hundred miles away." One of our

branches is as far from headquarters as Hawaii is from Salt Lake City. To find these young men carrying on in these great districts gives you such a thrill that you feel the wonderful privilege it is to be in the mission field with them.

Those young men carry the spirit of the Gospel of Jesus Christ with them, and I feel sometimes in their humility they approach very close to their Father in heaven. The question is oftentimes asked: "Why do you come to us? We are a Christian people, we believe in Christ, we have beautiful churches, we have our ministers, we have the Bible, what have you got that is different?" This is an opportune time for an Elder to begin telling them the things we have that are different. He whom they call their head, even Jesus Christ, who walked by the Sea of Galilee, and preached the wonderful Sermon on the Mount, that same King has come in this day to the prophets of the living God and declared himself as Jesus Christ the Redeemer of the world. It is that message that we have that is different, and we carry it to the world, and when an Elder has that testimony in his heart he is not afraid to step up to any door; he is not afraid to speak to any man. We have the words of the Lord Jesus Christ; it is the answer in this day as to the principles he wishes the people of the world to know and live.

It is a glorious thing when we can say in expressing our message, "We are giving you the word of the Lord Jesus Christ," and that should take precedence of the opinion of the wisest of the wise, the most learned of the learned, for thus saith the Lord to his people in this day, and that should be sufficient to end all controversy as to what the Lord means.

My brothers and sisters, those Elders go forth with that testimony in their hearts, glorious in their belief, happy in their faith in a living God, and in humility serving him. It is the most glorious thing that can come into their lives. Ask an Elder—it makes no difference how long it has been since he has been home—about his mission, and you will see his face brighten and his eyes begin to sparkle as he tells you of his missionary experiences.

I want to bear you my testimony that the three years that I was in the mission field gave me a richness of years that I will never forget. May God bless us and help us to understand that our Advocate, even the Lord Jesus Christ, is at the head of this work. God bless us, is my prayer. Amen.

ELDER W. AIRD MACDONALD

President of the California Mission

I am grateful, my brothers and sisters, for this opportunity of bringing to you and to this conference a report of the California Mission. I bring to you the greetings of your sons and daughters who are serving as missionaries in that great mission. They are well; after some sickness which has prevailed with us during the past few months, I am happy to report that all the missionaries are enjoying the best of health,

and are prosecuting their work with diligence and energy in carrying forward the Gospel of Jesus Christ.

I want to endorse the remarks that have been made here by President Bryant S. Hinckley and President Thomas D. Rees, as to the value, to these young men and women, of this opportunity that has come to them to serve in the mission field. This splendid group who form this choir that has rendered so beautifully for us today, I hope that in each of their lives, it shall be their plan and program to serve in the mission field. There is no experience that can come to a young man or woman that shall be of such value and interest to them throughout their lives as the experiences gained in the mission field.

We came to this earth for experience, and that is all we will take out of it. So I hope it shall be the ambition of every young man and woman in the Church to go on a mission. I hope you mothers and fathers, you presidents of stakes and bishops of wards, will see to it that those under your care, (you who are stewards over them) shall have this privilege. See that they are not cheated out of this golden opportunity.

I am glad to report that the work in the California Mission is progressing and growing. Nine thousand four hundred Saints in that mission, which embodies three states, send greetings to this conference.

We are grateful to the presidency of the Relief Society for the opportunity that was given our mission to bring our *Singing Mothers* to the Relief Society conference. Out of the scattered branches of that mission there have come to this conference more than two hundred of these *Singing Mothers* who have been trained by Sister MacDonald. We are grateful also to Sister Evangeline Beesley, for her capable leadership and direction in the singing of these women.

I have not time to give to you the remarkable experiences and sacrifices made by these splendid Latter-day Saint women who came at great sacrifices and for long distances. They are thrilled with this opportunity of attending a General Conference of the Church, and of participating in the blessings that belong to Latter-day Saints.

The baptisms in the California Mission have increased sixty per cent over last year, which is evidence of the energetic work of your boys and girls in the mission. More than twelve thousand copies of the sacred record, the Book of Mormon, have been distributed this year. I am happy to bring you the indication that the people of the world are seeking after the very things that make the Mormon Church different. One of the interesting things that are attracting attention and unlocking the doors to the missionaries is the Church Welfare program. The fundamentals, the temporal things, about which our Church is concerned, plus the fine standards set by our people, are attracting intelligent men and women.

I believe that we should be more concerned, and be prepared so we shall be ready to receive the good men and women when they come to accept the Gospel. There is such an indication of interest among the

people who are now seeking after the finer things that the Gospel embodies, I tremble sometimes lest we shall not be qualified to uphold our standards. I would like to exhort Latter-day Saints to a re-reading of the forty-second Section of the Doctrine and Covenants, in which, at one of the first conferences of this Church, when the missionaries had been called in, and with the Elders assembled together, the Prophet Joseph stood before them, and in the majesty and power that was given him, spoke this great message. The Lord spoke to the Elders of the Church and outlined their duties, and then he said: "Now I speak unto the Church." Orson Pratt, that great missionary Apostle, tells us that he sat there in that great audience and wrote that great revelation as it fell from the lips of the Prophet.

The Lord there tells the Saints what is necessary for them to do; to be true; to be honest, as has been outlined here by Apostle Albert E. Bowen today. They shall not steal and they shall not lie, they shall not commit adultery, they shall love their wives and cleave unto them and none else. The Lord here outlines the fundamental virtues that are necessary in the process of making Latter-day Saints out of converts to this Church.

So I submit, brothers and sisters, the re-reading again of the Lord's admonition to Latter-day Saints.

I bring you the announcement that the Book of Mormon has now been translated into the Armenian language, and that under the direction of Apostle John A. Widtsoe, Brother N. K. Sheranian, one of our missionaries, has completed the first printing and publishing of the book into this language. The Nephite record is now to be given to the scattered Armenian people.

I am happy to say that in all the organizations of the Church in the California Mission the work is being carried on in our small branches as nearly as possible as it is outlined by the General Authorities of the Church. I bear testimony that this is the work of the Lord, that Joseph Smith was in reality a prophet of God. I sustain wholeheartedly, and I bear record, that our leaders today are inspired men. They have the inspiration of the Lord to direct this work. I pray that the Lord will bless us as a people, that we may stand firmly together and uphold the principles that have been given us; that by our lives, and the works we do, we shall preach the Gospel to the children of men; and that the honorable men of the earth seeing our good example may be led to investigate and be brought to a knowledge of the truth.

May the Lord add his blessings to us, I pray, in the name of Jesus. Amen.

An anthem, "Sing for the Fallen Brave" (Wheeler), was sung by the Choir.

Elder Joseph Anderson, Clerk of the Conference, offered the closing prayer.

Conference adjourned until 2 o'clock.

SECOND DAY

AFTERNOON MEETING

The fourth session of the Conference commenced promptly at 2 o'clock, with President Heber J. Grant presiding.

The musical exercises for this session were furnished by the *Moroni High School Choir*.

The Choir and congregation sang as an opening number, "We Thank Thee, O God, For a Prophet."

Elder Arthur C. Brown, President of the Millard Stake offered the opening prayer.

The Choir then sang the anthem, "Inflamatus."

PRESIDENT HEBER J. GRANT

We are very thankful indeed to the Moroni High School Choir for coming here and singing for us. We enjoyed very much their singing this morning. Considering the small population of the town of Moroni we certainly feel to congratulate the people there on their fine choir, their good singers, and their school.

ELDER JOSEPH F. MERRILL

Of the Council of the Twelve Apostles

Brethren and sisters: As all of you know, this is an extremely important position to hold at this time. None of us come here do so without carefully thinking of what we may have to say, what we would like to say or what we ought to say, and we dread a good deal about it.

You brethren and sisters who are here, and the many more who are listening come because you want comfort, you want encouragement, you want strength, you want instruction relative to your duties as they appear at the present time, and those of us who occupy this position have a great deal of responsibility in that connection.

I have committed to writing a few things that it occurred to me I might say. I hope that any words I may say will give no offense, because it is my thought only to say things that are helpful without complaint or without fault-finding.

BY THEIR FRUITS YE SHALL KNOW THEM

In the early beginning of this dispensation, speaking by revelation to the Prophet Joseph Smith, the Lord said: "Hearken and hear, O ye inhabitants of the earth. Listen ye elders of my Church together, and hear the voice of the Lord; for he calleth upon all men, and he commandeth all men everywhere to repent." D. & C. 133:16.

In a former day when the Master lived on the earth, among other

things in his great sermon on the Mount he said: "Wherefore by their fruits ye shall know them. Not everyone that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matt. 7:20, 21.

As an illustration of the meaning in these sayings of Jesus, the Apostle James wrote: "What doth it profit, my brethren, though a man say he hath faith and have not works? Can faith save him? . . . Yea, a man may say, thou hast faith, and I have works; shew me thy faith without thy works, and I will shew thee my faith by my works . . . Wilt thou know, O vain man, that faith without works is dead?" James 2:14, 18, 20.

And so may we not think of the gospel, the gospel the elders of the Church are called to preach, as being a gospel of faith, repentance, and work? Certain is it that work—an application in our daily lives of the principles we teach—is an essential of our religion.

LATTER-DAY SAINTS SHOULD LIVE UP TO PROFESSIONS

The thirteenth article of faith proclaims that "we believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men. . . ." Hence a faithful and worthy Latter-day Saint must be characterized by the virtues named in this article of our faith. Our doctrine of work as an essential of salvation makes this imperative.

Now, to believe, to profess a faith, may be easy; to do, is always more or less difficult, so difficult at times that none of us is perfect in all things.

SATAN SEEKS TO OVERCOME SAINTS

Our theology makes clear to us why mortal man fails to reach perfection. Satan is here and ever more or less near each one of us. Further, none of us has entirely succeeded, as Jesus did, in putting Satan completely behind him. In the Middle Ages when knighthood was in flower, fighting men encased themselves in metal armaments. When in combat they would try to strike opponents in the weakest parts of their armor. Satan tries to do the same thing when attempting to overcome us: he tempts us in our most vulnerable places. In other words, he tempts us in ways that are hardest for us to resist.

Satan and his hosts were cast out of heaven after the great rebellion and came down to earth where they have since lived. In consequence, evil is in the world. The devils are here to bring pain and sorrow, distress and suffering, misery and death to the human family. They are here making efforts to thwart and overcome the work of the Lord. This could be most readily done by destroying the Saints of God. Hence wherever the Saints are Satan is not likely to be far away.

To keep these thoughts in mind may be helpful. The situation is such that each one of us must ever be on his guard ready to ward off the attacks of the angels of darkness.

And now another point: our theology teaches us that we once all lived in a pre-mortal spirit world. We are spirit children of God, our Father in heaven. A law of creation in the realm of life is that like begets

like. Since intelligence is the glory of our Father, we his children possess at least in embryo a spark of this glorious attribute. We were favored with the high privilege of coming to earth as a necessary step in the long path of eternal progression. But the rate of advancement depends upon us. There is from heaven no compulsion in the matter, for the principle of free agency given by the Father to all his children, operates in the premises. But to please God we must try to develop our intellects and grow in knowledge and understanding, wisdom and power, and cultivate our wills by resisting evil and doing good.

THE GOLDEN RULE NOT OPERATING IN WORLD STRUGGLES

What do I mean by the expression "doing good?" The Master made the meaning clear when he gave us the Golden Rule, the rule that applies and makes visible in our lives the observance of the two great commandments, the keeping of which will ornament any human life and render it saintly.

But the chaos existing in the world today is abundant proof that the Golden Rule plays little or no part in the affairs of men or nations.

Looking out into the world, what do we see? Struggle, struggle and still more struggle—men everywhere striving for position, for mastery, for power, for rule—to get into a position to dictate to their opponents the terms of settlement. So fierce and general have the struggles become that chaotic conditions prevail everywhere—at home as well as abroad.

Overseas it is the struggles of nations that fix our attention. In our own fair land we are disturbed by myriads of strikes and lockouts, industrial disputes, struggles of class against class, groups against groups, parties against parties, etc., in great number. In all of these cases clever propaganda, accompanied by some type of force, are the weapons of the struggles.

To see all of these things makes us fear and tremble for the morrow, for it is evident that a mighty revolution is in progress the end of which will be a profoundly different America from the historic country we received from the founders of the Republic. In those days the patriots fought against taxation without representation, the fight being the spark that set the revolution aflame. Today we fight for representation without taxation. We struggle for all the advantages of a benevolent government, set up by ourselves, made rich by the strong arm of the law seizing whatever it can from him who has.

We fight against being taxed, but demand more and more of the benefits that taxes provide. Is this not a struggle to get something for nothing, at least to get more and more for less and less?

We listen to smooth-tongued demagogues, accept as truth their wild vagaries and enthusiastically follow their cunning and selfish leadership. Why? Is it not in the hope of getting for ourselves more and more for less and less? We become adherents of various groups, pay membership dues, sometimes participate in disturbances, and engage in various other kinds of activities. Why? Is it not in the hope of getting more and more for less and less?

In all of these things do we stop to ask ourselves if our conduct squares with the thirteenth article of our faith? We profess to hate communism and fascism and stoutly deny that we would give the slightest support to either of these isms. Do we ever stop to think that in many respects these isms have much in common and that many of the things we do are heartily supported by communists who see in them an application of communistic principles? We are willing to overthrow some of our established methods and institutions, apparently without realizing that in so doing we take step after step that brings us nearer and nearer to communistic objectives.

Our moral standards appear also to be changing, in many respects becoming weaker and lower. This is perhaps more apparent in our group and national conduct than in our individual actions. Of what group or nation can it be longer said it's word is as good as its bond? During recent years we have seen nations default on their pledges, fail in their promises and entirely ignore their solemn commitments. The situation has become so bad that nations today put little or no trust in each other's commitments. The United States, China, Abyssinia, Czechoslovakia, many private investors, and others have learned this to their sorrow.

Two years ago a great industrial disturbance of the Pacific Coast began about this time of the year. It continued for 98 days, and cost, it was said, about seven hundred millions of dollars. What came out of it? Ill-will, misery and hatred. What was the weapon used in the struggle? Force. And force is, and always has been, the weapon of Satan and his helpers. It was the weapon he proposed in the great council in heaven that he would use to save all the Father's children. It is the weapon still used by all the Father's children who permit themselves to be influenced by this crafty enemy of all righteousness.

Now, brethren and sisters, I refer to these things because I think our attention should be called to them. To me the outlook is anything but pleasant. If I see aright, we are traveling towards more and more chaotic conditions. Selfishness in the individual and in his group relations appear to be getting more and more pronounced. And where selfishness is strong love is weak. These two qualities cannot be boon companions nor dwell together in harmony.

Needless, almost, to say this to Latter-day Saints. We readily grant it is true. But do we profess love and practice selfishness? Few people among us today sympathize with communism, an ism of selfishness. But does this not make the situation all the more dangerous, when what we do establishes communistic principles?

I said selfishness—that quality of character that demands more and more for less and less—and love cannot dwell together in harmony. I mean of course that type of love that finds application in the Golden Rule. Neither can love and injustice go hand in hand. The great Welfare Program of the Church seeks to exalt love and subdue selfishness. Would that this Godly plan were more widely in operation!

Force as an instrument in human relations is absolutely banned by the teachings of the Master. Satan's proposal to use it to bring back to

heaven all the earth-children of the Father was rejected and the doctrine of free agency proclaimed. In Christ's Church compulsion of the human will is unknown.

DUTY OF THE LATTER-DAY SAINTS

Now, my brethren and sisters, I have used the word selfishness in its most general sense, not as applicable to you fine men and women who are here, the cream of the Church, the officers of the Church, the leaders in all the departments of the Church. In your lives you are as a light set upon a hill, but I am speaking of conditions in general, and what would I have us do, members of the Church of Jesus Christ of Latter-day Saints? I would have us do what I think we ought to do.

Now I use that word "think." The Lord has given us intelligence, as his spirit children we possess it for a purpose, and I think he has given it to us to be used. I think, brethren and sisters, in this chaotic world in which we are living that it behooves each one of us to use all of the intelligence that God has given us; study all propositions that come to us; study every appeal that is made; study everything that is proposed, and with God's help, on our bended knees, seeking his guidance and the inspiration of his Spirit, try to find out what he would have us do, and when we can determine that conscientiously, to the very best of our ability, act accordingly. But in our actions we may, if we care to, get some guidance if we will look to the head of the Church. We held up our hands here the other morning to support President Grant as a prophet, seer, and revelator. Are we willing to follow him, and to follow his advice, and to take his suggestions, or will we let them pass into one ear and out of the other? Not you, brethren and sisters, who are here, but some members of the Church who are not here, some possibly who may be listening at this moment to what is being said here.

I think, my brethren and sisters, we ought to be consistent. I think the Lord expects us to be consistent. We are to be sincere in the professions of our faith and make our conduct square with our professions. If we do that, brethren and sisters, the people of this Church will stand up and we will be a light to all the world. There will be, so far as we are concerned, a peace and a security, there will be a love among us, there will be no class distinction, we will all be brothers and sisters, we will all be devoted to each other's interests, and we will be loyal and true to the leadership of this Church.

May God help us to be that, I pray in the name of Jesus Christ, Amen.

PRESIDENT HEBER J. GRANT

I am very sorry that we shall have to limit our Mission Presidents in the length of their remarks. We should really like to hear them speak fifteen or twenty minutes each, but we have to ask them to stay within the limit of ten minutes. Our conference is just half through, and we have not heard from half of this body of speakers.

ELDER HAROLD W. PRATT

Former President of the Mexican Mission

My dear Brethren and Sisters: I assure you of my humility in attempting to utilize part of your time again. I realize the responsibility involved in taking part of the time of this great congregation, and I shall not speak long this afternoon. I merely wish to thank you and the leaders of the Church and our Heavenly Father, in your presence, for the opportunity of service that has been mine in the mission field.

During the past nearly five years it has been my privilege to serve in the Mexican Mission among a people that I love. It has been my opportunity during that time to labor with many of your sons and daughters, a privilege that I esteem above everything else. I feel that my life has indeed been enriched.

I endorse heartily the remarks of President Hinckley and of President Rees with regard to the benefits reaped by your sons and daughters through service in the mission field. I exhort you, as did President MacDonald this morning, to look toward the sending of your sons and daughters into the mission field. No finer experience can come to them, I assure you. I appreciate fully the advantage and the progress that the missionary has in the mission field. I realize what this missionary system means to the Church, the advancement and the growth that come to the Church through the experience and the progress of the individual missionaries as they return to the Church, but I wish to sound one note of warning: Let not this be our purpose in sending out missionaries.

The Master said: "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it." Let this be our guiding spirit in sending forth our missionaries. Let them go forth not so much for the benefit that they may reap, or the benefit they may bring home to us as an organization, but let them go forth rather to serve the Master, and in serving him serve their fellow men; to take the Gospel, which is the power of God unto salvation, to those who are yet in darkness. I assure you that if they go forth in that spirit, reaping the benefit that they themselves will reap, and reaping the benefits that we as an organization in sending them forth shall reap, we will all be greatly blessed.

I bear you my testimony, my brethren and sisters, that I know that God lives, that Jesus the Christ was sent by the Father and gave his life that we might live again. I know that his Gospel has been restored through the instrumentality of the Prophet Joseph Smith, and I bear you my solemn testimony before my Heavenly Father that I know that the present leadership of the Church is truly inspired, that it is authorized to lead us in the path of righteousness.

Let us take seriously the advice that we are receiving at this conference, and go forth with a renewed determination to practice the principles of the Gospel and to live in accordance with the advice of our inspired leadership.

May this be our lot, I pray in Jesus' name, Amen.

ELDER LeGRAND P. BACKMAN*Former President of the South African Mission*

My beloved brothers and sisters, I deem this a real privilege, to stand before you this afternoon, and I pray that the inspiration of my Almighty Father may be with me on this occasion.

I bring to you the greetings of the members of the Church in the farthest mission of the whole world, with headquarters just fifteen thousand miles away. I can assure you, my brothers and sisters, that we have some of the finest people in the whole Church in the South African Mission.

As I sat here today my heart went back to my mission field, and I thought of the many hearts that yearn for the privilege of coming here, to be here in the Tabernacle, to see the Temple, and to hear the inspired words of our leaders. Oh, how our people down there long for that, because up to the present time they have had no General Authorities of the Church visit that great land. I realize that South Africa is a long, long ways away from headquarters, and we only have a little over two million white people in the whole of the country, but nevertheless in our work with the white people in that land we have found them the finest people that I think we can find anywhere in the world.

It seems that the people of South Africa are filled with the spirit of pioneering. They are open-minded. They are free to hear the truth, and I believe that we are showing wonderful progress in that great land.

Just a little over a year ago I was in Rhodesia, near the great battle fields where conflicts between the British and some of the Kaffir tribes took place not so many years ago. On a little farm called "Fern Creek Farm," away up in that Rhodesian country, we have two families of members. We went to one of their homes one night, and there held a meeting. They had no electric light. We held our meeting by candle-light. There were just the four members of the Church and Sister Backman and two of the missionaries and myself.

The old man and old woman, Brother and Sister Viljoen, could not speak a word of English, and so Brother Jubber acted as interpreter. After Sister Backman and the two missionaries spoke, he interpreted to them what had been said, and then I got up and spoke, and talked for some time, and as I noticed their faces I could see them light up with understanding, and they knew what I was saying. When I got through Brother Jubber said: "Shall I interpret what Brother Backman has said?" They said: "No, we understood every word the President has said to us."

I am just mentioning this, my brothers and sisters, to let you know that in the farthest outposts of the Church our people are blessed with the same spirit and the same inspiration that we have throughout the world among those that are true Latter-day Saints, and indeed we have true Latter-day Saints in that land.

I have had the great privilege of seeing a wonderful progress of the

Church in South Africa, because in 1915, when I went out to South Africa on my first mission, I was held prisoner on a boat in Durban Harbor for three days because I was a Mormon missionary, and now, when I returned again to preside over that mission, after an absence of sixteen years, I saw that most of the prejudice had been done away with. The people were willing to listen to our message. In February of this past year we had the privilege of taking our chorus from the headquarters in Cape town and appearing in the City Hall of Capetown with the Cape Town symphony orchestra, and several of the outstanding artists in Cape Town assisted us in a fine program.

I am just bringing this to your attention to let you know that as far as South Africa is concerned, prejudice is almost done away, and we are meeting some of the finest and some of the best people in that land, and they are willing to hear our message, and they are willing to give us of their hospitality, for which they are so well known.

I thank God with all my heart for the wonderful privilege that has been ours during the last three and one-half years, to labor in that land. I love Africa because I know that is where I learned to know my God, where I learned to gain a testimony of this wonderful Gospel of Jesus Christ.

I come back from the firing line of missionary work, filled with enthusiasm for the work of the Lord. I know it is the grandest and the greatest philosophy in life, and I only hope and trust and pray that I might be able to continue to live as I know my Heavenly Father would have me live. I thank Him for this privilege. I thank the Presidency of the Church and the Authorities for the wonderful privilege that has been mine.

The missionaries that have been with us have been all noble, wonderful boys. Forty of them have passed through our hands in the past three and a half years, and I can truthfully say not one of them has given us the slightest concern, and I am sure that that is a remarkable record.

May God's choicest blessings be with us all, I humbly pray, in the name of Jesus Christ, Amen.

ELDER O. F. URSENBACH

Former President of the French Mission

My beloved brethren and sisters: I am exceedingly weak in standing before you. May I be a beneficiary of your faith.

It gives me great joy to report briefly the French Mission, which, by the way, geographically I think is the largest mission in Europe, yet we have a membership of a little less than one thousand, about fifty-five per cent in Belgium, about thirty-five per cent in Switzerland, and about ten per cent in France; but we have very lovely people, who have made sacrifices for the Gospel of our Lord, and are very devoted. In the mission there is a group of young men and women missionaries that are very excellent. Many of them went into the mission fields not having a

testimony of the Gospel burning in their hearts, and if they didn't find God in the wards and stakes at home, they have and are finding him in that field of labor.

We have tried to inoculate into the hearts of these young people that they are ambassadors of life and salvation, representing the First Presidency of the Church and the Twelve Apostles, their stake presidents, their bishops, and their parents at home, and as such, putting them on their honor, we have expected them to be the missionaries that those who trust them think they are. It is surprising how this has worked in giving these young people a superstructure and a solidarity in presenting our Gospel message to the world.

We are happy to report that in the last two years I think we have doubled baptisms of any preceding period of time in the history of the French Mission. We have done this following what we called a seven-point program that we presented to the Church, that it might be appropriate here for me to review briefly.

There have been too many people baptized in the missions who did not know what they were baptized for. We have found plenty of them, many of them, who have wondered why they were baptized members of the Church, and it is no wonder some of them don't remain.

In the seven-point program the qualifications that we presented were, First: Do you accept, unreservedly, God the Eternal Father, a personal being and Father of the human family?

Second: Do you accept the atonement of our Lord Jesus Christ as being full and complete, and that when a man or a child is baptized for the purpose of removing from him the stain of Eden, the act automatically denies the efficacy of the atonement of Jesus Christ?

Third: Do you accept the doctrines and principles of faith, repentance, baptism by immersion for the remission of sins, and the laying on of hands for the gift of the Holy Ghost?

Fourth: Do you accept the fact of a universal apostasy in the Primitive church, necessitating a restoration of the Gospel?

Fifth: Do you accept the fact that God and Jesus Christ appeared to Joseph Smith, and that later he was ordained to the Holy Priesthood and authorized to establish the Church of God on the earth in this dispensation?

Sixth: Do you unreservedly accept the law of tithing, as revealed from heaven for the upbuilding of the Lord's church in this dispensation?

Seventh: Do you accept the missionaries as being here with divine authority to preach the Gospel, to baptize for the remission of sins, and lay on hands for the gift of the Holy Ghost?

There was one Catholic family who, after thus being qualified, answered affirmatively and whole-heartedly to every question. I said to them: "Why have you not asked me for baptism?" "Because," said they, "we have been waiting for you to ask us." I said: "That will not happen. When you are ready for baptism you will ask me." The next Sunday they applied for baptism, and they are good members of the Church.

In this way of qualifying members, when we bring them into the Church we know they are coming in with a knowledge of what they are doing.

I am grateful, my brethren and sisters, for the privilege of having served these four years in Europe. I am grateful for these young missionaries who are over there representing some of you parents. I am grateful that the brethren have seen fit to send lady missionaries into the French Mission. I wish I had time to tell you just what these ladies are doing.

The Gospel of Jesus Christ, my brethren and sisters, is true. The Lord said, through his prophet:

How beautiful upon the mountains are the feet of them that bringeth glad tidings and publisheth peace, and saith to Zion: The Lord reigneth!

I wish the world could accept this, the gospel of peace that we are proclaiming to the world. If they would accept Jesus Christ and his plan of peace, we would have no war and contention in the nations.

Completing the passage:

Thy watchmen shall lift up their voices, and together shall they sing; for they shall see eye to eye, when the Lord has brought again Zion.

Go the length and breadth of the earth and see if the Latter-day Saints do not see eye to eye. I have had the privilege, my friends, of visiting groups of Latter-day Saints in nine different nations, and we see that they do see "eye to eye"—the same hopes, the same aspirations, the same principles of the Gospel, the same things that are characterized, as President Clawson said yesterday, by the gift of the Holy Ghost.

I am going to close by quoting from the thirty-fifth section of the Doctrine and Covenants. That will apply to us all. The Lord said to Joseph Smith:

Keep all the commandments and covenants by which ye are bound; and I will cause the heavens to shake for your good, and Satan shall tremble, and Zion shall rejoice upon the hills and flourish.

I wish we could take this to our hearts and know in our minds that we were keeping all of the commandments of the Lord, and not only part of them. If we would do this as a people I don't know what power and glory would come to us in excess of what we enjoy today.

I rejoice in the Gospel of Jesus Christ, and I bear my testimony to you of its divinity. It is the greatest thing in my life.

May God bless you. I ask it in the name of Jesus Christ, Amen.

ELDER ABEL S. RICH

Former President of the Canadian Mission

I am indeed happy to have this privilege of speaking just a word to you at the conclusion of the mission from which we have returned so recently. The past three years have been one of the happiest periods of our lives, speaking of myself and family. I am convinced that the mis-

sionary system of the Church is one of the finest institutions in our Church for building the testimonies of our young people, and keeping burning alive that testimony in the homes from which those missionaries come.

When I think of the many young men and women who came to the Canadian Mission and served while we were there, and saw their devotion to the work, the progress they made, the struggle many of them had to make to adjust to the new surroundings, and yet their willingness to go and do whatever was asked of them, and then to see the development made, the acceptance of responsibility, and the love that grew in their hearts for the cause they represented, and for the people among whom they labored, I say I am more convinced than I have ever been in my life, before, that this institution is of God.

I enjoyed Canada and the Canadian people, a cultured, refined people. Bringing with them traditions from the Old World, they have been pretty well set in their ways. It is not infrequent that we would hear people who became interested in the Church say: "My folks have belonged to this or that religion for generations and generations, and I feel that I should remain where my ancestors were." With those well set ideas it has been most difficult to get the Gospel clearly before them. Those who have been converted in the Canadian Mission are honest, true, devoted.

It is one of the oldest mission fields in the Church. The Prophet Joseph Smith himself went through part of eastern Canada, and when he departed from that mission I recall that he had a prayer in his heart that God would bless those people, that all may have their minds enlightened and their understandings quickened, that they may be led to accept the Gospel of Jesus Christ.

Followed by the Prophet were Brigham Young and his brother, Joseph Young. Then later Parley P. Pratt and many others of the stalwart leaders of the Church went into that field, and they found many people receptive to the Gospel. It was in Toronto where a whole group joined the Church, and many of them came to Utah with the Saints. As nearly as I can discover, a large group joined the Church in Halifax and emigrated while the first companies of Saints were on the way to the West. Yet left behind in that country are scattered Saints here and there, with many pretty well organized branches of the Church, that are carrying on the work and finding joy and happiness in it.

I enjoyed very much going through the mission with President David A. Smith, who has been recently appointed to preside over that mission. I was happy when he came, because of his understanding, and because the people loved him, and he loved them and loved that work, for I love those people, and I am sure that the work will grow and progress in that part of the vineyard.

I am very grateful that during the past three years we have been privileged to build the first meeting house in the Canadian Mission. Many of those Saints who have been in the Church for thirty years, or more, have never been inside of a Latter-day Saint meeting house, and when

we were told that we might build a meeting house, with a recreational hall and class rooms, I cannot explain to you people the joy and happiness that came to those people over the prospects. I understand that it is just about completed now, and it will be the first time that those people will have the privilege of meeting in class-rooms, where they are not disturbed, and meeting in a meeting house where clubs and other kinds of meetings are not being held; and I am sure that it will turn many peoples' attention to the Church.

During the past summer we had the privilege of receiving a number of short-term missionaries, some of our school teachers, and they formed a wonderful addition to that mission. As they went about their work so earnestly and efficiently I could not help but think what a wonderful vacation it would be for many of our people, to go into the mission field for a short-term mission. If we had doctors and lawyers, business men, and school teachers, each would be able, possibly, to meet people in the profession to which he belonged, meet them on ground that he would be able to explain the Gospel to them. For it is not sufficient only to have the truth, but we must have the ability to explain that truth, and we must in some way have the ability to remove the prejudice from the peoples' minds, in order to get them to see the truth as we have it for them.

I believe that each man may meet those people of his own profession, in such a manner that the Gospel will be preached more efficiently than could be done by some one of another profession. It seems to me that some day it may be the case, that this work will become so prominent and so popular that all our people will desire to go and spread the Gospel to the world.

We do have a wonderful thing, brothers and sisters, in the Gospel of Jesus Christ. When we have grown up in it, and have had all these fine conveniences, these beautiful buildings, with the Authorities of the Church here to counsel with us, we sometimes fail to appreciate just what all these blessings are. If you go into the world and see people—just a little handful of them, not enough to make the great program of the Church active as we have it here at home—and see the faithfulness and the devotion and the love of those people, I believe it creates within our hearts a greater love for the work and a greater appreciation of it.

I shall be grateful all my life to my brethren who saw fit to let me fill this mission in the world. I am deeply grateful also for the companionship and for the support of the Authorities of the Church, of the missionaries, and of you parents, and for your fine attitude in this great missionary work.

I sincerely pray that our Father in heaven will bless this great Church, that we may stand unitedly together, working for the upbuilding of it, and that we may receive the blessings that the Lord has promised to us, I ask in the name of Jesus Christ. Amen.

A selection, "Cavatina" (Raff), was rendered by the Choir and a violin trio. (Arrangement by Noble Cain).

ELDER RICHARD L. EVANS

Of the First Council of the Seventy

It seems that the usual radio technique is grossly inadequate for such a time as this. By the forewarning of a chance meeting with President Grant last Thursday evening, I thought that perhaps the shock of what has befallen me would have been somewhat alleviated yesterday morning, when it was announced here, and also this moment, but such seems not to be the case.

I spent a sleepless night Thursday night, burning old bridges and building new ones. I think that perhaps this call would have come easier to me a little later in life, after I had had a better opportunity to make substance of more of my dreams, but perhaps this is not so. Perhaps I must just exchange old dreams for new dreams.

It is less than three weeks, during a nation-wide Tabernacle choir broadcast, that I read from this pulpit as follows:

There are two things that enter into the life of every man: Those things which we plan for ourselves, and those things which enter into our lives in spite of all our plans. Sometimes, happily, we fare better than we had honestly hoped, and sometimes, unhappily, we find we fall far short of achieving those things for which we have striven. But no matter how well we seem to control those elements which affect our lives, there are always to be considered things unlooked for. Surely it must be better that way. It would be difficult to imagine a more unsatisfactory existence than the life of a man into which nothing unexpected ever came. Furthermore, it is all part of a great plan. The Lord still chasteneth whom he loveth, and all those things which come into our lives in spite of our best laid plans, are part of the education and enriching experience of every child of God who walks the earth. We may think what we would like for ourselves, and then, in the spirit of that resignation born of faith, we must reconcile ourselves at one time or another, to say as in the words of the hymn about to be sung, "I'll go where you want me to go, dear Lord; I'll be what you want me to be."

I knew, when I sent out these words to a nation-wide radio audience, that they were true, but I did not know that they would return home so quickly. It is a conclusive thing for a man to stand convicted by his own words, and I now so stand before you.

My association with the General Authorities of the Church dates back to about eleven years ago, perhaps a little more, at which time I did not have a speaking acquaintance—with one exception, I think—with any of the General Authorities. At that time I found myself in the British Mission as a young man under twenty-one years of age and was aware of the penetrating eyes of Dr. James E. Talmage looking at me during my first meeting with him at a conference of the Norwich District, shortly after which I was called into the European Mission office at Liverpool and became associated with him in the editorship of the *Millennial Star*. Under his tutelage I found myself squirming at times, but nevertheless greatly benefited by his rigid scrutiny and exacting requirements. It was a good experience. And I love and honor the memory of the man who so painstakingly troubled himself to train me in ways of precision

and exactitude, when oftentimes it would have been much less trouble for him to have done the task in hand himself.

That was followed by the coming of Dr. John A. Widtsoe, and I learned more from him. The rapidity with which he worked, the breadth of his knowledge and abilities, his power to use other men and to help them realize themselves were a source of constant inspiration.

Under him I later became secretary of the European Mission and visited countries from the Mediterranean up to beyond the Arctic Circle, and my heart is filled with thanks to him also for his belief in a young man.

Since that time it has been my privilege to become acquainted with all of the General Authorities of the Church, and their lives have been a testimony to me, because I know that they would not be doing the things they are doing, and would not have left the things they have left, to do the things they are now doing, except that they know of a surety that this is the work of the Lord, and must go forward.

I have been very grateful for the opportunity of engaging in the radio activity that it has fallen to my lot to be engaged in. One of the greatest satisfactions of my life is to read the letters that come in every day, week after week, from people who listen to the nation-wide program from the Tabernacle each Sunday morning, and who find their lives touched by the spirit of it, and find cause to inquire further.

I have known of some conversions that have come directly from this program, resulting in baptisms into the Church, which is an experience that I did not have the joy of observing in the mission field as a direct result of my own efforts.

I know that tens of thousands more, from the character of the mail that comes in, must be deeply touched by the things that go from here each Sunday morning on the Tabernacle Choir broadcast. The music of the choir and the organ prepares the hearts of those who listen for the reception of the spoken messages, and it is very encouraging to me to realize that a truth does not need to be shouted to be appreciated—that a truth quietly spoken has much greater effect than an untruth shouted from the housetops.

It has been a gratifying experience to me to be associated in the editorship of *The Improvement Era*. I struggled with myself for more than six months from the time the Presidency first called me over and suggested that I take the editorship of this magazine, until the time that it was actually undertaken. They did not make their request in the nature of a call. They left it entirely to my judgment, and it took me six months to reach the conclusion that they would not have called me over there if they had not wanted me to do it; but this realization finally settled upon my consciousness and I made the change—for what reason I did not know at the time. I was very grateful that the Presidency have left me some radio activity, because it has meant much to me and I feel that the results are gaining.

I spent a good part of the day yesterday trying to find sympathy

from some of these my brethren, the General Authorities, who are sitting around me here. I found none, so I decided to like what has befallen me. President Clark told me yesterday morning that they had all been through it, and I might just as well cheer up. I reminded him that he had not been called into the work at my age, and President McKay, sitting by him, reminded me that he had; and President Grant reminded me also that no one who ever wanted one of these positions ever got one. So with all these unanswerable rebuttals, and finding no sympathy, I have sincerely decided to like my lot.

At an annual testimony meeting of the General Board of the Young Men's Mutual Improvement Association some months ago, I stated that the two paramount immediate ambitions I had were to assist in the editing of the best Church magazine in the world, and to assist in the production of what I hoped to be the best Church radio program in the world. So far as I am aware, my immediate ambitions have not changed. My remote ambitions will either have to be abandoned or await the direction of these my brethren, in whose keeping I find myself, and whose association I love, and whose judgment I trust.

I keep in my desk a comment by Abraham Lincoln to the effect that he who molds public sentiment does more than he who enacts laws or hands down decisions. I find that to be true; I believe it to be true, and I believe that we in this Church must use every means that is available for molding public sentiment for truth, both within and without the Church. That is why I have been particularly happy with both my radio activity and editing experience, because I believe the press and the radio, combined, are the greatest and most effective means today of molding public sentiment, and we must use them to the utmost, because we must keep in mind that the same facilities that are being used to build public sentiment for truth are also being used to build public sentiment for untruth.

I have often pondered, in my own mind, the reasons why our missionary results have not been comparable to those of the early missionaries to Great Britain, into which history I delved at some length in the immediate past. When I learned of penniless missionaries converting whole communities and baptizing thousands of souls, I was worried and puzzled in some respects, wondering what was lacking in that we are not doing the same today. I have subsequently concluded that there are at least two partial explanations. One is that the Lord advised the Prophet in that day that the field was white and ready to harvest, and indeed it was. Another is that our advantages today are comparatively not as great, or not as much greater than theirs, as it would seem, because we must keep in mind that every means that is being used for the promulgation of the truth is also being used for the promulgation of untruth.

That is why we must not be found sleeping at any time. That is why we must be diligent with every means at our command, to use all modern facilities with greater intelligence, with greater foresight and with greater effectiveness. This we will do increasingly, I feel sure.

Those who were close to my feelings yesterday morning before the announcement of my appointment to the First Council of Seventy was made at this conference were aware that if there had been any way to turn back in honor I would have done so, but I do not know to what point I would have turned back, and I realize keenly that there was no turning back—that turning back would have been turning away.

If I had been of a mind to turn back I should have done it at my mother's knee. I should have done it before she taught me to pay out my first few pennies in tithing. I should have done it before her firm and gentle hand directed my steps into the ways of truth. I should have done it before I came up through the auxiliary organizations of this Church; before I went on a mission; before I went into the service of the Mutual Improvement Association and *The Improvement Era*. It was only necessary for me to think quietly for a few moments to see that there is no turning back for a Latter-day Saint, and he who thinks there is, finds himself not turning back but turning away. I think that lesson may well come into the lives of all of us.

I am grateful for the opportunity to serve. I have appreciated the kindness, the fatherliness of President Grant, President Clark, President McKay, Dr. Widtsoe, Brother Bowen, and all these brethren. They have all been kind, considerate and helpful to me. My own father died as the result of an accident when I was ten weeks old. My mother reared a family of nine children, all of whom at that time were under eighteen. With a meager and unreliable income, she immediately sent my eldest brother on a mission. Such faith as that in the home in which I was reared, could only produce one result, and the result is that all of my nine brothers and sisters have come up through the program of the Church to be a credit to my mother and to all that this Church stands for.

I am very grateful for all of these things, and with your confidence and the help of the Lord and the advice and encouragement of these my brethren, I hope that I shall not be an unprofitable servant.

I know, as well as I know any of the facts of life, that Jesus was the Son of God, the Redeemer of this world; that Joseph Smith was a prophet of the Lord, as have been all his successors; and that this is the work of the Lord.

The young men of the Church are my friends. They belong to my generation. I know them. They have their difficulties, their problems, their struggles, economically and otherwise, but I have no fear for their integrity or their ability. I have no fear for their willingness to serve as the years roll along. I know that they say in chorus: "Our hearts are not turned back, neither have we departed from thy way," and that is my expression also, in their behalf.

I ask the blessings of the Lord upon all of us, and I do it in the name of Jesus Christ, Amen.

ELDER SYLVESTER Q. CANNON*Associate to the Council of the Twelve Apostles*

It is a source of joy to me, my brethren and sisters, to be with you in this conference, to participate in the exercises, and to partake of the spirit of the meetings we have held. I endorse the remarks that have been made and the testimonies and instructions that have been given.

I sense the sacredness of the important calling that has come to me in the past six months. You may realize that this call was as unexpected to me as it was to you. It was farthest from my thoughts. A large part of my life has been spent, so far as church work has been concerned, in the practical and temporal affairs of the Church; and it means quite a change to devote myself primarily to spiritual and Gospel advancement, and, more directly, to the preaching of the Gospel.

MISSIONARY EXPERIENCES

I have spent five years of my life in the preaching of the Gospel abroad, and I may say to you that they were among the happiest years of my life. I was sent on my first mission some thirty-nine years ago, and about one and one-half years after my arrival there, when I was presiding over the Netherlands-Belgium Mission, I had the pleasure and privilege of meeting with President Francis M. Lyman of the European Mission, and many of the missionaries of the mission over which I was then called to preside. At that time President Lyman invited us to pledge ourselves anew to the Church of Jesus Christ of Latter-day Saints, not only while we were on our mission, but throughout our lives, that we would undertake to be true to the Gospel, and active in its service throughout our lives. That was a very remarkable pledge, in many ways, and I took it seriously. I made the pledge and I have endeavored to live in accordance with that covenant and to give of my best efforts from that time to the present. In the thirty-nine years that have passed from that time to this I have had responsibilities placed upon me in the stake presidency for twenty-one years and in the Presiding Bishopric for thirteen years. During that entire time I have been happy in giving my best efforts to advance the interests of this Church, and to seek to promote the welfare of all the people of the Church.

TESTIMONY OF THE TRUTH

I sustain my brethren of the First Presidency, the Council of the Twelve, the First Council of Seventy, the Presiding Bishopric, all the stake presidencies, ward bishoprics, mission presidents, and all the members of the Church. I have great love for all of you. I realize that this work is the greatest cause in the world. It is the truth and it will endure and will accomplish its purpose, which is to bring about righteousness and truth in the earth, and to bring to pass the preparation for the reign of peace which is to come.

I have great joy in these things. My testimony has increased from

day to day and from year to year. I have seen many evidences of the blessings of the Lord upon me and upon the people of this Church. I have had many answers to prayer. I have seen manifestations of the power of the Priesthood. I know that this work is divine. I testify to you that the Gospel has been restored through the revelation of our Eternal Father and his beloved Son Jesus Christ to Joseph Smith, followed by other divine revelations, and the restoration of the Holy Priesthood to Joseph Smith and Oliver Cowdery. I know that this divine authority to direct all the work of the Church, to perform all the ordinances of the Gospel, and to lead the Church in righteousness, has been given to men upon the earth, and that the men who have been called to preside over this Church from the beginning have been and are the Lord's anointed.

I have had the pleasure of knowing five of the seven men who have presided over the Church. As a very young boy, I knew President Taylor. I had the pleasure of knowing him and seeing him in my father's home, of having him bless me because I was not very strong and vigorous. I have known every one of them to be inspired, to be filled with the power and ability that comes through the ordination of men to leadership in this Church. I sustain President Grant with all my heart, as I do all my brethren. I desire to be one with them in advancing every interest of this work. My heart is in it and I desire to be active and faithful and to qualify in largest measure for the responsibility that has come to me.

EUROPEAN VISIT TO EXAMINE INTO BUILDING PROBLEMS

As you realize, I have just returned, with Sister Cannon, after a trip of some nine weeks abroad in visiting the ten missions in Europe. I was called, under instructions of the First Presidency, to examine into the condition of the buildings in the various missions, and building problems, and so I spent the time largely in doing that work. There are some difficult but important building problems that need prompt solution. I found that there are some thirty-three branch buildings owned by the Church in Europe. They are in varying conditions as to repair and suitability. None of them, I may say, has been designed or built in accordance with the standardized procedure we have adopted in the past few years in the work of the Presiding Bishopric's office in the wards and stakes. Half of the branch buildings in Europe are in Great Britain. In addition to the branch buildings in Europe there are four Church-owned buildings occupied as mission offices and homes in various missions.

UNIFORM BUILDING POLICY NEEDED

There are requests being made for additional buildings. In order to save unnecessary expense, and to secure the best results at minimum cost, there needs to be a uniform, definite, supervised policy established for the erection of buildings in the mission fields, which may be somewhat different from that in the wards and stakes, and yet will require great

care and planning and proper budgeting in order that such construction as may be undertaken will provide the most effective results and be within the available funds of the Church for that purpose.

EFFICIENT EXPENDITURES OF TITHES

I realize, as you do, that a large proportion of the funds of the Church comes from the tithes. The faithful membership of the Church, who are paying their tithing, realize that not only are they observing the commandment of the Lord in this respect, and enjoying the blessings that come through this commandment, which is a commandment with a promise, but they realize that in all the divisions and departments of the Church, the expenditures made from the tithes are being accurately, economically and efficiently handled. They appreciate the fact that well designed, appropriate buildings are being erected in the various wards at minimum costs and a maximum of economy, consistent with the conditions required. Naturally, in order to care for all the demands made upon the Church, in every department, in its steady growth, there must be the greatest efficiency and economy possible to promote the greatest welfare. There should always be an attitude and feeling on the part of those who preside in the various wards and stakes and missions that they are willing to accept the advice, the suggestions and plans of those who have the responsibility therefor, in carrying out the work that needs to be done in all of these various divisions, and to avoid any extravagant or unnecessary costs.

I am sure that there can be considerable work done in the various missions in Europe, in addition to the missions in the United States and other parts of the world, that will enable us through proper planning and supervision, to obtain better results than we have had heretofore, and to maintain all buildings in such a way that they will be a credit and a pride to the Church.

MISSIONARIES, OFFICERS AND MEMBERS FAITHFUL

We had the pleasure of meeting with the mission presidents and with some of the missionaries in all the various missions. I attended some twenty public meetings while abroad, and also had the opportunity of counseling with the mission presidents and some of the missionaries in some of the missions. I wish to say to you that they are happy, and, with very few exceptions, are in perfect health, full of faith and courage and going forth to perform their duties and responsibilities. In my missionary experience I have found that, in general, the missionaries who spend the least money and accept the simple hospitality of the people, accomplish the most work, develop the greatest faith and obtain the greatest results. This is in harmony with the word of the Lord: "Behold, I send you out to prove the world, and the laborer is worthy of his hire. . . And he who feeds you, or clothes you, or gives you money, shall in nowise lose his reward." (D. & C. 84:79, 90.)

I have been delighted also to find among the membership of the

Church—the local brethren who bear the Priesthood—an appreciation of their responsibility, a willingness to labor in humility, faith and devotion, and to become established in the duties, labors and responsibilities of the Priesthood. That is true in many of the branches in the various missions.

In Berlin I had the pleasure of visiting three branch meetings one Sunday evening, and of partaking of the fine spirit. There were men there who were called as a district presidency—local men who have become established in the Church—and they are an upstanding, fine quality of men.

In Belgium, about which President Ursenbach has spoken, where my first missionary labors were begun thirty-nine years ago in 1899, to-day they have three pleasant, suitable meeting houses; and they have a district presidency and the presidency of each branch composed of local men, all of whom are measuring up in a fine way. I was greatly delighted to see the caliber and quality of these men who are doing the work. They are fulfilling the responsibility splendidly.

GENERAL CONDITIONS IN EUROPE

The conditions, of course, as you realize, in Europe are variable. In some of the nations there is perfect peace. The people are going about their business contentedly. Generally speaking, the agricultural, industrial and economic conditions are rather favorable. While, of course, there is considerable unemployment in most of the nations, still they are providing ways and means for those who are unemployed. Relief is generally handled entirely through Government sources.

Holland and Denmark are exporting extensively food and dairy products. Czechoslovakia has a variety of manufactures. The Czechs are called the "Yankees of Europe." Belgium has probably the greatest variety and extent of manufactures of any country in Europe. Switzerland has made remarkable hydro-electrical developments.

In Sweden, particularly, I may say that conditions look very satisfactory and prosperous, from an economic standpoint. The country of Sweden is being largely developed hydro-electrically from the extensive facilities available there. All of the railroads are operated electrically. They have a great resource in the fine quality of iron that is to be found in that country. Stainless steel is being manufactured in large quantities. They have developed, with very great success, both producer and consumer cooperatives, which are beneficial to the people generally. Their managed currency system has helped to stabilize prices.

In Germany the people are actively engaged, under the direction of the German government, in various activities. Of course, a great deal of work is done in the service camps. All are occupied and busy.

TWO MAJOR INFLUENCES AT WORK

In visiting Europe and reflecting upon conditions there and elsewhere, I am reminded of the fact that there are two major influences at

work in the world of men. They are the influences of Good and Evil. They are diametrically opposite in character. The one is characterized in the highest degree by righteousness, justice, unselfishness, kindliness, love and peace. The other is evidenced by greed, selfishness, hatred, strife and lust of power. The first is personified by the Lord Jesus Christ, the second by the adversary of mankind. Under present conditions among mankind, the latter influence is more in evidence. As the Lord declared by revelation: "Satan is abroad in the land, and he goeth forth deceiving the nations." (D. & C. 52:14.) When Jesus was finishing his earthly ministry, he said: "Hereafter I will not talk much with you; for the prince of this world cometh, and hath nothing in me." (John 14:30.) Those two influences are manifest in the conditions which prevail in government, in industry, in business and in religion.

TEMPTATIONS OF THE SAVIOR

You remember the temptations which the Savior encountered at the hands of the adversary, after He had been baptized and had received the gift of the Holy Ghost, after he had fasted in the wilderness.

And when he had fasted forty days and forty nights, he was afterward an hungered.

And when the tempter came to him, he said: If thou be the Son of God, command that these stones be made bread.

But he answered and said, it is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,

And saith unto him, If thou be the Son of God, cast thyself down; for it is written, he shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

And then the last, and I think probably the greatest temptation, that which comes to mankind in large measure today and throughout the ages, as it came to the Savior:

Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them:

And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

Then saith Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

Then the devil leaveth him, and behold, angels came and ministered unto him.

TEMPTATIONS OF MANKIND

It appears to me that these same temptations are being placed before mankind today; and to many they are too alluring to resist. Essentially, they are the temptations of the appetites, of pride and vanity, and of the lust of power. When men and women give themselves over to be

influenced by their carnal desires, they can scarcely overcome the influence of evil. Yet, every human being has within himself the power to walk in righteousness, if he will only give heed to the upright influence within him. All mankind have within them a spark of divinity. We are told that "the spirit of Christ giveth light to every man that cometh into the world." Again, "by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God." It is important to be able to discern between right and wrong, and between good and evil. The observance of Gospel principles enables the Latter-day Saints to enjoy the Spirit of truth, which serves as a guide to righteousness.

HUMAN CHARACTERISTICS

Now, it has been remarked here that one-third of the hosts of heaven rebelled against the Lord and stood with the adversary, in the pre-existent state; but the two-thirds remaining were either valiant in the cause of truth, in those pre-existent times, or they were neutral. At least they did not rebel, and so, all are heirs to this earthly existence. Every one of us inherits something of the characteristics of our earthly parents. At the same time we inherit something of the divine attributes. We have within us the opportunity to choose which we will do, which qualities we will develop—the positive, splendid, fine qualities of righteousness, justice, love and kindliness, or the negative, degrading qualities of greed and lust of power. We should learn to be able to discern and select these finer qualities. As Latter-day Saints, it is our opportunity to exemplify these high principles, through obedience to the Gospel. So we should overcome greed or selfishness or the spirit of domination, and thus set the example to our fellowmen. Then we can put forth every endeavor to promote these same principles throughout the world, and thereby strive for peace and unity among men and nations.

WHICH INFLUENCE WILL PREVAIL

Which of these influences will triumph in the earth? Shall it be the spirit of justice and persuasion, or the spirit of domination and force? Well, for the present the latter, but eventually, the former will prevail. We are told, in a revelation given by the Lord in 1831: "The hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion. . . . And also the Lord shall have power over his saints, and shall reign in their midst." So that war is constantly in the air. While there are millions of people in Europe and in the United States and elsewhere throughout the world, who have in their hearts a desire for peace, and who exemplify, in some measure, at least, the qualities of righteousness and justice, yet there are those who dominate and bring about dictatorships such as we see in Europe today in some of the nations.

While the German people, as a whole, are a very fine people, and love peace, yet there are influences there which are stirring them up to

promote war and strife. The people of Czechoslovakia, so far as I have been able to observe them, are people who love peace; but they are full of courage and they have a certain pride of race which in their situation leads them on to be prepared to defend themselves, if necessary, even in case of war.

OUR PRIVILEGE AS LATTER-DAY SAINTS

What is our privilege as Latter-day Saints? First, to exemplify in our lives righteousness, justice, love and consideration for all men. Then to practice that instruction which the Savior gave to his Apostles: "Whatsoever ye would that men should do to you, do ye even so to them." Further, to encourage our fellowmen everywhere to live in conformity with these principles, and thereby promote peace, good will and prosperity. Finally, to seek constantly the light and influence of the Holy Spirit, which leads to perfect unity.

Now, as men bearing the Holy Priesthood, it is our responsibility to harmonize our lives and actions with these instructions, referred to by President Grant yesterday morning, that "no power or influence can or ought to be maintained by virtue of the Priesthood, only by persuasion, by long-suffering, by gentleness and meekness, by love unfeigned; by kindness and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile. . . . Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven."

May the Lord help us to walk humbly, to deal justly, and to love mercy, I pray, in the name of the Lord Jesus Christ, Amen.

ELDER PRESTON NIBLEY

President of the Northwestern States Mission

Brother Merrill remarked that each one who comes up here to speak has something thought out and prepared. I have been thinking pretty hard for two days, and I will have to confess that when I stand here before you, whatever I have thought of leaves me.

In the last April conference that the Prophet Joseph Smith ever attended, April, 1844, he made this significant remark:

"I have received instructions from the Lord that from henceforth, wherever the elders of Israel shall build up branches and churches unto the Lord in the states, there shall be a stake of Zion."

These words have been my inspiration since I have been in the mission field. When I went out to succeed Brother Joseph Quinney, Jr., twenty months ago, I found a great many branches in the Northwestern States, and I found that about ninety per cent of the people out there had moved into that section from Utah and Idaho, and that they were prepared to govern themselves.

I am happy that the President of the Portland Stake is here on the stand today, Brother M. L. Bean. The Portland Stake was organized out of our mission in June, under the direction of President David O. McKay and Brother Melvin J. Ballard, and the Seattle Stake was organized out of our mission in July, under the direction of our honored President, President Grant, and Brother Ballard.

We now have in process of growth probably five more stakes coming along in that mission, and I hope we can fulfill the words of the Prophet Joseph, that wherever the Elders of Israel shall build up branches unto the Lord, there shall be a stake of Zion.

We continue to find many people in our mission who have not affiliated with the Church for years, and during the twenty months that I have been in the Northwest we have located forty-four groups of Latter-day Saints, numbering all the way from ten to one hundred, in forty-four different cities, where we have organized Sunday Schools and branches. These people had moved out in to that section, and had remained dormant until our missionaries found them.

I want to say that your missionaries in the Northwestern States Mission are very fine young people. As far as I know, they all have a testimony of the truth of the Gospel. I saw some figures in the paper computing the cost of missionary labor, but brethren and sisters, although it may seem hard on you to send that money to your boys and girls, I want to tell you that it is money well spent, because they come home from their missions with a sound, solid testimony that this is the kingdom of God, and that the work they are engaged in is the truth.

President Brigham Young once made this statement regarding a testimony:

"The world, with all its wisdom and power, with all the glory of its kings and potentates, sinks into perfect insignificance compared with the simple, unadorned testimony of a servant of God."

I glory in the work that is going on in our mission. I know that we are building up the kingdom of God, and I know that these troubles Brother Sylvester Q. Cannon has been telling about will all be overcome by this great kingdom as it grows and progresses. To that point I want to cite you a statement of the Prophet Joseph Smith, made May 2nd, 1844:

"I calculate to be one of the instruments in setting up the kingdom of Daniel by the word of the Lord, and I intend to lay a foundation that will revolutionize the whole world."

And in the same sermon:

"It will not be by sword or by gun that this kingdom will roll on. The power of truth is such that all nations will be under the necessity of obeying the Gospel."

Brethren and sisters, our future and the future of this kingdom is very great. Our missionary work is prospering, and everything looks good, and we are all happy in the Northwest.

May God bless you, Amen.

ELDER EL RAY L. CHRISTIANSEN

President of the Texas Mission

I pray, my brothers and sisters, that our Heavenly Father may condescend to inspire me for the few minutes that I occupy here, that I may say something that will be worthy of your valuable time.

I am thankful that I was endowed with the power to appreciate and be moved by good music. I want to commend those who have offered music during these sessions of conference; those *Singing Mothers* the other day, the choir from Evanston, and these young people from Moroni. I have always been proud of the fact that I was born in Sanpete County, and I thrill whenever any one from Sanpete County produces something worth while. I am proud of these young people behind me.

I am happy to report that your boys and girls in the Texas Mission are at this time well and happy, that their work seems to become more efficient and more effective from day to day. They have been instruments in the hands of the Lord in preparing more than twice as many converts for baptism this year as was the case in the same period of time last year. We are grateful to the Lord for his blessings in our behalf, and we feel that he is indeed blessing us in our work in that mission.

I want to pay tribute to you mothers and you fathers who are so anxious that your boys and girls serve the Lord in honor; so anxious that they diligently go about their work from day to day; and you wives—for we have a few Elders who are husbands of wives that were left at home. We have one very efficient man, nearly seventy years of age. He is there on a two-year mission. He reported in conference not long ago that at one time he felt a little bit blue, and wrote home to his wife and said: "Mother, I believe I am a little lonesome tonight." In a few days he got word back, a brief letter saying: "Dad, if you are lonesome you had better get to work." I want to meet that wife of that fine man. She is a champion.

We find that thinking people are becoming intensely interested in the things that our Church is doing, and in the doctrine that it promulgates. I am happy that we are able to contact people of concern, people in positions of responsibility, of leadership, executives, professional men, who are anxious to learn more of what we are doing here.

The broadcasts that have come from this building have done a great deal to break down prejudice, as you have already been told.

People want to know how it is that our Church has been able, in such a comparatively short period of time, to do the things that it has done. "Why is it," they ask, "that you Mormon people seem so confident, seem to be so undisturbed? What is wrong with my religion?" My brothers and sisters, the answer is simple. We are guided by the light of the restored Gospel. You and I have the blessing and the privilege of hearkening to the counsels and admonitions and advice of the prophet of God and of his associates. We have inspired leaders with us today, just

as Christ's church has always had. We believe that the Lord meant what he said when he declared that, "Surely the Lord God will do nothing but he revealeth his secret unto his servants, the prophets." It seems to me that unless the prophet of God is on earth today, His Church cannot be, for in all dispensations of time he has used his servants, the prophets, to carry on his work.

I am proud to belong to a church and to be actively engaged in a church which is patterned after the Church of Christ in all dispensations when it has been upon the earth. We think sometimes it would have been wonderful to have walked with Peter, and to have preached alongside of Paul, and to have been built up by their great spirit and their great testimony; but I rejoice in the fact that we have that privilege just as surely today as we would have had, had we been with them in those days.

We have received counsel and have been advised today and yesterday by the servants of God. I am glad that I can say that I am in wholehearted support of that admonition and those counsels. "Where there is no vision," we are told, "the people perish, but he that keepeth the law, happy is he."

My brothers and sisters, we should take that sound advice and put it into our lives. After what we have heard today I think we would be much like the man, as some one put it: "He who learns and learns, and never acts upon what he knows, is like the man who plows and plows and never sows." We would be foolish indeed, we are deceiving ourselves, if we know these things to be true, if we know that this admonition and this counsel are of worth and are the means of our salvation, if we leave this building not having determined in our own minds to hearken unto them.

Some one said: "Why is it that we need to be told to repent continually?" There is only one answer, and that is that we are found in too much sin and waywardness.

The belief in eternal progression of the individual is a thing which urges Latter-day Saints (who are true Latter-day Saints) to strive upward and onward at all times. The true Latter-day Saint knows that there is only one way to salvation. He knows that "there is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated, and when we obtain any blessing from God it is by obedience to that law upon which it is predicated," and we cannot get those blessings in any other way.

They ask us why we are so undisturbed. That is the reason. We have the light of the Gospel, and we *believe* those things. Every Latter-day Saint believes that this is the time to prepare to meet his God. He believes that we are now in eternity. He knows that we don't have to wait until death and the resurrection, to enter eternity; that we are now on that great long road, preparing ourselves to meet our God. He believes, as Paul said, that "Ye are the temple of God, and the Spirit of

Sunday, October 9

Third Day

God dwelleth in you. If any man defile the temple of God, him shall God destroy." And he knows, as Nephi promised:

"But, behold, the righteous, the saints of the Holy One of Israel, they who believed in the Holy One of Israel, they who have endured the crosses of the world, and despised the shame of it, they shall inherit the kingdom of God, which was prepared for them from the foundation of the world, and their joy shall be full forever."

The answer is simple, as to why the Latter-day Saints seem undisturbed in times like these.

May God bless you and me to rise to the occasion and to honor the Priesthood, and to honor the Church, and to honor and love these wonderful men who are so inspired to lead us, I pray, in the name of Jesus, Amen.

PRESIDENT HEBER J. GRANT

There is one thing I want to say, and that is, do not forget to observe the Sabbath day and keep it holy.

Once more I express my appreciation of the singing that we have had here today, and also for the marvelous audience at the *Elijah* oratorio last night.

The Choir sang an anthem, "Beside Still Waters," (Hamblen).

Elder M. L. Bean, President of the Portland Stake, offered the closing prayer.

Conference adjourned until Sunday, October 9 at 10 o'clock.

THIRD DAY

MORNING MEETING

Sunday morning, October 9.

Every seat and available space in the great Tabernacle auditorium and galleries was occupied far in advance of the time to open the fifth session of the Conference. In addition, thousands of people who could not find accommodation in the Tabernacle congregated in the large Assembly Hall immediately south of the Tabernacle, and on the Tabernacle grounds, where they listened, by means of amplifying equipment that had been installed, to the Conference proceedings as they were broadcast from the Tabernacle.

President Heber J. Grant, who presided, called the meeting to order promptly at 10 o'clock. He announced that the *Tabernacle Choir* with J. Spencer Cornwall conducting, would furnish the musical numbers for this session, and that the Choir and congregation would sing as the opening number, "How Firm a Foundation."

After the singing of this hymn, the opening prayer was offered by Elder Alexander Brown, President of the Seattle Stake.

ELDER MELVIN J. BALLARD*Of the Council of the Twelve Apostles*

WORLD WAR BROUGHT HOPE

Twenty-one years ago our fathers, brothers and sons were enlisting in the great struggle of the World War; they were responding to the appeal that we were going to make the world safe for democracy, and we were led to hope and believe that it was the last great war, and the war to end war.

When the war was over we saw nation after nation abandon their monarchical forms of government and become republics, patterned after this nation, and our hearts were full of joy at the prospect that at last democracy and peace were going to reign.

QUICK RETURN TO WORSE CONDITIONS

Since then we have been greatly disturbed to see nation after nation abandon its democracy and go back to a condition some of us think worse than the condition under the czars, the kaisers, and the rulers, into a dictatorship. Today we witness the nations of the earth spending more money than in any other time in their history in building equipment upon the sea and the land for future wars. It is a sad picture, and yet I suppose that our wish was father to our thought, and we had hoped to see the end of the struggle and strife in this world.

GOSPEL ALONE CAN BRING PEACE

But the Lord knew that there could be no peace only upon certain principles; peace could not come through treaties filled with hatred, malice, greed, and selfishness. Peace could not come through the might of armies, it can only come in one way. He offered that way one hundred years ago to the world, and more than sixty thousand missionaries of the Church have carried the message to the nations of the earth, offering them peace through the Gospel of the Lord Jesus Christ, that makes for genuine real brotherhood.

The Lord knew there would be only a few who would accept that message. The majority would reject it. He provided for the few a refuge of peace; but so far as the world is concerned he said—(I am reading from the 1st Section of the Doctrine and Covenants):

And again, verily I say unto you, O inhabitants of the earth: I the Lord am willing to make these things known unto all flesh;

For I am no respecter of persons, and will that all men shall know that the day speedily cometh; the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion.

And also the Lord shall have power over his saints, and shall reign in their midst.

Peace taken from the earth, and the devil having power over his dominion. During the last one hundred years, or since these words were

spoken, more light and knowledge has come into the world in the realm of science, through the laboratory, and otherwise, than in all the ages that have preceded it, and if this were all used for the alleviation of human suffering, peace and prosperity could be here, and poverty abolished.

But when we see men and nations spending their wealth to use the gas engine, the laboratory, the air plane, as means of human destruction, surely the devil has seized the blessings and privileges the Almighty intended to use to bring about peace, and is using them to destroy that which he presently shall lose the right to rule over. If the devil is not in the character of warfare that goes over the front line trenches, swoops down upon the poor helpless women and children, drops its deadly bombs and assassinates them, then I do not know anything that has ever happened in this world that is so like the work of the devil as that. He is ruling in the midst of men.

But it is not a picture that we need to be discouraged with. Hope is only to be deferred, for the promises shall be realized.

PERILS TO OUR COUNTRY WILL COME FROM WITHIN

I read again another word of warning, this from the 45th Section of the book of Doctrine and Covenants, wherein the Lord said, concerning this nation or land of America, (reading from the 68th and 69th verses):

And it shall come to pass among the wicked, that every man that will not take his sword against his neighbor must needs flee unto Zion for safety.

And there shall be gathered unto it out of every nation under heaven; and it shall be the only people that shall not be at war one with another.

Thank the Lord for that promise. I am not afraid of any foreign foe disturbing this nation. Our perils will all come from within. It is true the Prophet saw even the Constitution hanging as by a thread, but, thank the Lord, he never saw the thread break. He saw this people play a conspicuous part, to be a balance of power with others to preserve it. For after all, it is destined, according to the word of the Lord, to become the savior and blessing of all flesh, not only the peoples of the United States. And after the experiments with dictatorships and other methods, they will, at last, when they have learned their lesson and are prepared for it, be willing to receive the Lord's offering, after much suffering.

They could have saved themselves all this, for if all the nations of the earth had received the message of the Gospel, as your fathers did who came from those foreign nations, would there be peace in the world? Yes. If the spirit that is in the hearts of you Germans, you Scandinavians, you English, you Scotch, who are in this Church, were in the hearts of all your people living in these foreign lands today, there would not be war. There would be brotherhood and there would be peace.

I am, I say, therefore disturbed only over the problems that may

arise here with us. You students of history know well that the adverse circumstances, the poverty, the want, the unemployment and the depletion of the value of the currency of the various European nations laid the foundation for dictatorships; unknown dictators arose who offered security against want, against poverty, against need, and like drowning men grasping at straws, the nations of the earth accepted the proffer, and sold their liberties for bread.

That is not the spirit of one of the founders of this republic who said: "Give me liberty or give me death." Liberty, one of the most precious things, must be preserved. I have said in many places to our Latter-day Saint brethren and sisters who are converts from abroad: "I cannot blame you for being proud of your English ancestry, your Scotch ancestry, or your German ancestry, but when you joined this Church and came to America you should have kissed that all goodbye, and it is not my business to glorify the dictators who now reign, no matter how good I may think their services are to that nation from which I came; it is not my business to glorify them, but to become loyal to the government of the nation in which I live." I hope we shall not find any Latter-day Saint members glorifying the conditions that are in their Old World homes.

PROMISES MADE BY THE LORD REGARDING ZION

Again the Lord said, in the 115th Section of the book of Doctrine and Covenants, that he had provided for the security of the membership of the Church even in this land. I read as follows:

The gathering together upon the land of Zion, and upon her stakes, may be for a defense, and for a refuge from the storm, and from wrath when it shall be poured out without mixture upon the whole earth.

Here is the place of refuge—America. When I read the story last week of the people leaving London, and Paris to go into the rural districts, digging trenches on their front lawns, and gas chambers being built in every home, everybody being prepared to put on gas masks suddenly, as in a few hours these cities might have been engulfed in a terrible raid such as modern war provides, I said: "Thank God for the Atlantic and Pacific Oceans that separate us, (at least from the immediate danger,) from these perils. There is no place on earth so secure as in these United States, and it is the business of every Latter-day Saint to be loyal to this government.

That is why the Church is undertaking this relief program, to win everybody off from the back of the Government, and off from the back of the State, who can stand on his own feet. Many of you aged people may feel somewhat offended that you have been asked if you can support yourselves and not be a burden upon the State or the Nation, for we can lie down upon our Government to the extent that we may imperil its credit and produce the very conditions that would bring the same revolutions and the same troubles that engulf the Old World. God bless us that we may not come to that day, and Latter-day Saints, show the way!

There is another message found in the 103rd Section of the book of Doctrine and Covenants, which was given in the darkest hour of the Church, at a time when the Saints had been exiled from Missouri. They were in dire distress, many had turned away, and then the Lord said:

Verily I say unto you, that I have decreed a decree which my people shall realize—

How wonderful the promise! It is all conditional. I want to focus your attention upon the conditions:

I have decreed a decree which my people shall realize, inasmuch as they hearken from this very hour unto the counsel which I, the Lord their God, shall give unto them.

Behold they shall, for I have decreed it, begin to prevail against mine enemies from this very hour.

And by hearkening to observe all the words which I, the Lord their God, shall speak unto them, they shall never cease to prevail until the kingdoms of the world are subdued under my feet, and the earth is given unto the saints, to possess it forever and ever.

THE LORD'S PLAN MUST BE FOLLOWED

These conditions we must comply with; we must adhere to the appeals that have been made during this conference; we must adhere to the word of the Lord as given to this people, to observe to keep the commandments, to keep the Word of Wisdom. You young people, we are not asking you to give up your tobacco, your liquor, and your other evil practices, immorality, just to punish you or deny you what you think are privileges you ought to have. We see your destiny, but we know you cannot go forward to that destiny, to carry the work of the Almighty to the triumphant victory over the nations of the earth, unless you adhere to the Lord's plan. If you do subscribe to it, if you do pay your tithes and offerings, if you do adhere to the Word of Wisdom, if you adhere in loyalty to this Church, there is no power on earth nor in hell that can stop this people from marching on to their glorious destiny, to be the light of the world, and to win the world ultimately to Christ.

When that day comes—for only through him can peace come—then will swords be beaten into plowshares, and spears into pruning-hooks. God help us to realize our tremendous responsibility, not only for ourselves and the Church, but for the whole world, and for the kingdom of the Redeemer that shall be triumphant in the earth. God speed that glorious day, I pray, in the name of Jesus Christ. Amen.

TABERNACLE CHOIR AND ORGAN BROADCAST

During the period from 10:30 to 11:00 a. m., the following program of choral and organ music was presented by the Tabernacle Choir and Organ as part of the proceedings of the General Conference, and was broadcast by radio throughout the United States and Canada by the courtesy of the Columbia Broadcasting System, originating over Station KSL, Salt Lake City:

"Listen to the Lamb" (Nathaniel Dett)	Choir
"Erotik" (Grieg)	Organ
"A Mighty Fortress is our God" (Luther)	Choir
"Deep River" (Arrangement by the organist)	Organ
"Behold the Great Redeemer Die" (Careless)	Choir
Hymn selections	Organ
"And the Glory of the Lord"	Choir

The Choir was conducted by J. Spencer Cornwall. Organ accompaniments and organ solo presentations were played by Frank W. Asper.

CHURCH OF THE AIR BROADCAST

Immediately following the *Tabernacle Choir and Organ Broadcast*, the following program was presented on the Columbia Broadcasting System's *Church of the Air* series:

The *Tabernacle Choir* and the congregation joined in singing the hymn, "High on the Mountain Top."

The male voices of the Choir sang the hymn, "The Morning Breaks, The Shadows Flee."

ELDER RICHARD R. LYMAN

Of the Council of the Twelve Apostles

"Go ye into all the world, and preach the gospel to every creature." (Mark 16:15). This was the final injunction of Jesus the Son of God.

JOY IN MISSIONARY WORK

Sixty thousand Mormon missionaries have heeded this admonition. And nearly sixty thousand have declared that the years they spent in the mission field were the happiest years of their lives.

When the religion of a people evolves full, useful, joyous living, when their religious philosophy extends unbounded promise of eternal progression, when it points the way to that righteousness which fills men's hearts to overflowing with joy and gratitude, then the call for them to share these experiences with their fellowmen is regarded as a privilege rather than as a duty or a command.

The interest of the members of the Mormon Church in missionary work, from its very inception in 1830, has gone forward with ever-increasing intensity and Church members are continuing to give to this great cause a surprisingly large percentage of both their time and their money.

SACRIFICE REQUIRED

Approximately 2,000 young men and women are maintained in the mission field all the time. Their parents, their friends and these young people themselves pay the entire cost of their maintenance while they

labor as missionaries. The actual necessary cash outlay is roughly \$1.50 per day per missionary. This means a daily cash expenditure of \$3,000.00, or an annual cost in cash of \$1,095,000.00. If on an average the missionary's time is worth \$3.00 per day, this means an additional sacrifice of \$2,190,000.00 per year, or a total annual expenditure of \$3,285,000.00. This sum, which faithful members of the Church contribute for the good of their fellowmen must be acknowledged as a mighty gift from a Church membership of but 750,000.

The sacrifices made are often very great. Widows, in many cases, toil to maintain their sons in the mission field. Many young women struggle at various kinds of labor in order to help pay the expenses of their brothers or their young husbands. Priesthood quorums, wards and other Church groups contribute to missionary funds and sometimes the well-to-do open their hearts and open their purses and maintain as missionaries some worthy and capable Church members who are not able financially to pay their own way.

There is scarcely a family anywhere in the Church that has not borne, and borne gladly, a share of this burden. Many families have sent more than one missionary into the field at the same time, and many have also sent one after another until all their sons have rendered service. One father has performed four different missions himself and his wife has performed one. Together they have sent all of their five sons and three of their four daughters into the mission field and in addition they have given assistance to two other missionary relatives. This family therefore has to its credit the equivalent of maintaining one missionary in the field for a period of more than forty years. The value in money of the missionary service contributed by this one family on the basis above explained is \$65,700.00. Such sacrifices made by people who never have had a dollar they did not earn by honest effort tend to prove that when people are genuinely converted to the cause of the Master there appears to be no sacrifice they will not make for its advancement.

Those having in their souls a testimony and conviction that the original Gospel of Jesus Christ has been restored "in these last days" through the Prophet Joseph Smith and that it must be preached in all the world "to every nation and kindred and tongue and people," as the scriptures say, feel a personal responsibility for carrying out the instructions of Jesus the Son of God.

LIVING THE GOSPEL BRINGS TESTIMONY

Mormon missionaries devote themselves faithfully to a study of the Bible and other inspired literature and they struggle to live in accordance with the high standards and ideals set forth therein. By their efforts to teach to others the fundamentals of righteous living, they strengthen and fortify themselves in their own high ideals and standards. The teaching of Christian virtues has impressed on the missionaries themselves the importance and the value of living in conformity with the ideals and standards of the Church, and the high degree of spirituality found in the mis-

sion field has brought into their hearts a satisfying knowledge, testimony and certainty concerning the restored Gospel message which only the light and inspiration of Heaven can bring.

Our missionaries have been humble men and humble women. They have not, except in very rare instances, been trained theological scholars. Perhaps their conduct, their ideals and their standards of living have been more effective in some cases as factors of conversion than have the words which they have spoken. The simple, straightforward manner in which these missionaries live, teach and preach you must admit is the method of Christ himself. And furthermore, that message has not changed. The Gospel today is the same Gospel which the Savior taught. Being the truth it will endure unchanged forever.

BRIEF REPORT OF EUROPEAN MISSION

The European Mission of the Church, whose affairs in a general way I have directed as its president during the last two years, consists of twelve separate and distinct missions which are located in sixteen different nations of the Eastern Hemisphere. The geographical area it covers is bounded by and includes South Africa on the south, Palestine and Czechoslovakia on the east, Norway on the north and Ireland on the west. Each of these twelve different missions has its affairs carefully directed and its work carefully supervised by an able and experienced mission president who has had years of effective training in the different branches of Church activity. Mission presidents are called from ordinary pursuits and give three or more years of service without compensation other than payment of mere expenses.

In general our Elders are kindly received and fairly treated in all of the sixteen different countries included in the European Mission. Old prejudices have largely disappeared.

Last year President Heber J. Grant, world-wide head of the Mormon Church, visited all of the missions in the European Mission except South Africa and Palestine. He was greeted everywhere by the people and by the press with hearty words of welcome. Members of the Church and their friends came out in large numbers to see and to hear him.

The missionaries live in accordance with that great fundamental teaching and practice of the Church appearing in our twelfth Article of Faith, namely: "We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law." They refrain from discussing governments or governmental policies and they are all instructed positively not to participate in the politics of the countries where they labor. They are sent forth to give purpose to living, to improve the conditions of the present and to inspire in the hearts of the people hope for the future.

LIVES OF CONVERTS TRANSFORMED

The Gospel transforms many from an aimless life into a life of purpose; it teaches thrift and industry to those who are poor; to those who

are rich it brings the blessed unselfishness of sharing; it teaches to the indolent the gospel of work; it brings courage, hope and ambition into the souls of those who are cast down; it fills the heart of the sinner with the glorious gospel of repentance; it brings joy, happiness and satisfaction into the hearts of men and women by instructing them how to live in accordance with the unselfish and satisfying ways of the Gospel of Jesus Christ.

While large sums have been expended in both time and money and great sacrifices have been made to maintain our many missionaries in their fields of labor, rich and rare compensation for this expenditure has been realized again and again in many different ways. The great spiritual development and uplift these Elders have received has brought into their souls, and into the lives of Saints and converts also, as the scriptures say, that "peace of God which passeth all understanding." (Phil. 4:7.)

BLESSINGS OF MISSIONARY WORK FAR REACHING

But not by any means do all of the blessings that come as a result of missionary effort come to the Elders themselves, to the Saints in the mission field or to those who have been converted. As a result of the rich, broadening and deepening experiences missionaries get in the mission field, the homes of the communities which send them forth receive from these missionaries, after their return, the advantage and benefit of the experience, judgment, richer personalities, culture and polish which worldwide travel lends.

Boys from the country, from the field, and from the herd acquire that education and refinement which extensive travel and contact with great historic centers and metropolitan life always seem to bring. And on the other hand, young men who have been brought up in the city are often times given that broadening experience and training which those are sure to get who participate in the rigors of primitive life to which many missionaries are subjected. It is certain that in no other section of the country is the percentage so great of those who have traveled and have seen the world as in Mormon communities.

While enlarged information, experience and polish are important, at the same time, at most, these are but secondary. The outstanding feature of missionary work is the great exhilarating spiritual uplift, inspiration and ambition which it brings, combined with that stabilized character which it produces in the manhood and womanhood of the Church.

Imagine the extent, importance and effectiveness of this missionary training and experience when we have, as at present, missionaries laboring in Argentina, Austria, Belgium, Brazil, Canada, Czechoslovakia, Denmark, France, Germany, Great Britain, Hawaii, India, Japan, Mexico, The Netherlands, New Zealand, Norway, Palestine, Syria, Samoa, South Africa, Sweden, Switzerland, Tahiti, Tonga, and all of the States of the United States.

These workers of righteousness scattered as they thus are all around the world learn not only to respect the many different kinds and classes

of people with whom they live and labor, but they acquire for them genuine admiration and affection and for them they have hearts filled with praise and commendation. They have learned that great fundamental principle that in general one needs only to know his neighbor in order to like him.

Our returned missionaries are found in practically every large city of America, yes, in every section of the nation. With their deep interest in and their genuine affection for humanity, they are invariably ambassadors of good will from the various countries in which they have labored, and they therefore tend to create a sympathetic feeling for and a deep interest in the various people with whom, as missionaries, they became so intimately acquainted. Thus these young men and women create an impression for good. They play an important part in influencing public opinion. Two-thirds of them are college graduates or university students. After their return, many of them take front rank in civic, educational and religious affairs. Some become mayors of our cities, governors and legislators in our States, judges on the bench, and influential and powerful national congressmen and senators. They hold professorships in our seats of learning and become distinguished men of science. With one thousand of these returning annually from the various countries of the world, they are sure to wield an influence that will be an important factor in helping advance the great cause of good will among men and nations.

PROPHECIES BEING FULFILLED

It is the belief and conviction of our Church that as a result of our missionary work the mountain of the Lord's House, which prophets said anciently was to be established in the top of the mountains, is here built. It is our conviction that the kingdom spoken of by Daniel to be established by the God of Heaven, which is never to be destroyed but which is to stand forever, is the Church here established in these modern times, "in these last days," under the direction of and in accordance with the revelations given to the Prophet Joseph Smith.

In spite of the fact that practically every nation in the world is preparing for war, or for defense, at a rate and at a cost unknown and unequalled before in all history, it is our conviction that the last days are here in which, as the prophets say, the God of Jacob is to judge among many nations and rebuke strong nations afar off; that the day is coming when nations are to beat their swords into plowshares and their spears into pruning hooks, when nation shall not lift up sword against nation and when nations shall not learn war any more, "but they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it." (Micah 4:4.)

For the mighty and important work which the ancient prophets said would come to pass "in these last days," it is our conviction that the Church of Jesus Christ of Latter-day Saints will pave the way, and that in bringing about that great final international understanding, that peace

on earth, and good will to men which Christ himself came to bring, the missionary activities of the Church will play a most important part.

And it is our further conviction that the Kingdom of God is here established, that the Gospel will be preached to all the people in all the world, and that then will come again the Lord of Lords, the King of Kings, the Prince of Peace, to reign as King forever and forever. May we do well our part to speed his coming, I humbly pray.

(End of *Church of the Air* Broadcast)

The Choir and congregation sang the hymn, "Do What is Right."

ELDER STEPHEN L RICHARDS

Of the Council of the Twelve Apostles

I wish to speak for solidarity in the Church. By this I mean simply, —standing together,—all striving to promote the common cause. I scarcely need point out the results of unity. They are many and they are apparent: I will name but two. The first is individual and collective happiness.

FRIENDLY TIES IN PRIESTHOOD

Association within the Church is of such a nature as to promote pure friendship. Next to family ties, the bonds of the Holy Priesthood which are by revelation said to be "stronger than the cords of death," and other companionships we enjoy in the Church, knit the souls of men and women together more perfectly than do any other relationships. I have known a man to travel across the continent to renew friendship with a missionary companion with whom he had spent but a few months in the service of the Master. Since all Church service is cooperative, we must be congenial to enjoy it. A man is neither happy nor effective in the cause if he is not one with his fellows. The Savior said, "Except ye are one, ye are not mine."

A COMMON PURPOSE NECESSARY

Another result of unity is efficiency in achievement. Discord and dissension are the wrenches thrown in the machinery. Concord is the oil which smooths the operation of the plant and immensely increases the output. A careful study of the history of the Church will disclose the fact that while it has suffered tremendously from persecution and oppression from without, yet a large part of all its difficulties has been attributable to dissenters and traitors within its own ranks. The driving of the Saints, particularly from Nauvoo, the revocation of the Nauvoo Charter and even the martyrdom itself may be laid largely to disaffection and betrayal. Perhaps the most potent enemies of God's work have always been, ostensibly at least, within it. Internal unity is indispensable to success.

In the present day we are not wont to look for enemies and traitors within the camp. And if we did I am sure we would not find them as in times gone by. There are no overt acts of treachery, for which we must all be grateful. But can we feel assured that there are not other things, of less gravity, perhaps, which militate against the unity and common purpose of our people? It is of these things I wish to speak. Undoubtedly I shall not be able to enumerate all of them but I will mention a few which have occurred to me.

PRIVATE INTERPRETATIONS OF DOCTRINE HARMFUL

First. I point out a growing tendency toward private interpretation of scripture and doctrine and this I do not regard as particularly serious in point of perverting the general doctrines of the Church. It is with reference to the status of the individual that I feel concerned. For instance, I hear people, young and old, contend that the Word of Wisdom does not prohibit tea and coffee, certain commonly sold drugs and modern beer, claiming that these items are not specifically prescribed in the 89th section of the Doctrine and Covenants. I find people, also, sometimes officers in the Church, attempting to justify a private interpretation of the law of Tithing, particularly with reference to a deduction of debt, living expenses, losses through speculation and other items from salaries and personal income before tithing is computed. I am sure there are hundreds attempting to persuade themselves that going to picture shows, playing baseball and golf and participating in other commercialized amusements are not infraction of God's law commanding that we keep the Sabbath holy. There are people in the Church, far too many, who are at variance with the President of the Church and his associates, the General Authorities, in the interpretation of our Temple ordinances and ceremonies and some of their requirements. These are what I call private interpretations of the doctrines of the Church as contra-distinguished to the long established interpretations of these items by the General Authorities. Perhaps I should brand these variances as attempted justifications of individual weaknesses, but I do not wish to be harsh or inconsiderate of anyone who has sincerely convinced himself that his own interpretation is right.

PRESIDENCY INTERPRETERS OF GOD'S LAWS

Now who is entitled to interpret the doctrine of the Church, granting that some items are susceptible of different constructions? I am sure that upon serious reflection there is no real difference of opinion on this question among the members. It is so well established by the revelations which we have received and the practice of the Church that the President and his Counselors are invested with this authority that I cannot believe any member will seriously dispute it. In the language of the revelation they, the Presidency, are constituted "a quorum . . . to receive the oracles for the whole Church." They are the supreme court here on earth in the interpretation of God's law.

In the exercise of their functions and delegated powers they are controlled by a constitution, a part of which is written and a part of which is not. The written part consists in authenticated scripture, ancient and modern, and in the recorded utterances of our latter-day prophets. The unwritten part is the spirit of revelation and divine inspiration which are appertinent to their calling.

In formulating their interpretations and decisions they always confer with the Council of the Twelve Apostles who by revelation are appointed to assist and act with them in the government of the Church. When, therefore, a judgment is reached and proclaimed by these officers it becomes binding upon all members of the Church, individual views to the contrary notwithstanding. God's Kingdom is a kingdom of law and order. He is the Lawgiver and the Supreme Judge but he has delegated authority and conferred the keys of the Kingdom upon these men whom he has chosen. They act for him and, thank the Lord, we accept them. It is the only safe thing to do.

There are some, perhaps who may feel that it is subversive of individual freedom of thought and expression to be controlled by the interpretations of our leaders. I wish to assure them that any feeling of constraint will disappear when once they secure the genius and true spirit of this work. Our unanimity of thought and action does not arise, as some suppose, from duress or compulsion in any form. Our accord comes from universal agreement with righteous principles and common response to the operation of the Spirit of our Father. It is actuated by no fear except one. That is the fear of offending God, the Author of our work.

THOUGHTLESS CRITICISM UNPROFITABLE

Now the second contributing factor which I would mention which militates against unity in the Church is the proneness of men to criticize and condemn. I am not here today to contend that everything is perfect. I know nothing about the Church that is perfect, excepting only the plan itself which is God-given. Things that men do will never be perfect until they themselves reach the perfection of Christ, the Perfect One. I suppose none of us realizes his own imperfections, at least not to their full extent. It is probably salutary to be told of them occasionally. We may reform if we are told. But I have never felt that much good came from telling *others* of my weaknesses.

President Grant is one of the most democratic men ever to come to the Presidency. Some of us feel that his office is too open and that he permits too many impositions upon his time and patience for the good of his health. I believe that there is not a man or woman in the Church, or out of it for that matter, from whom he would not courteously receive a constructive criticism or helpful suggestion.

With such a disposition, what a cowardly and mean thing it is for members of the Church to attempt criticism behind his back and thus undermine his influence and reputation. Fortunately there are but few

who are so mean. I do believe, however, there are many who are thoughtless, who speak lightly and carelessly and disrespectfully of leaders and principles and sacred phases of this Church. I think it is a shame to jest about sacred things and sometimes it is as blasphemous as taking the name of God in vain. I rebuke those who do it and I call upon them to stop and think. If they will but think, I believe they will realize the incalculable harm they do, the faith they destroy and the unhappiness they bring.

I cannot pass this point without importuning some of my brethren to stop swearing. No man can love God and damn him anymore than he can love his wife and damn her. Think again, please. Think of the utter futility of this vulgar habit. Think of its effect in youth. Men teach boys profanity. It is not congenial with the race. It is the nature of man to love God and not to damn him.

This proneness to criticism and careless judgment I must carry a step beyond its chief victims,—the authorities and officers of the Church, to the relations among the people themselves. Someone has said that the supreme charity of the world consists in simple obedience to the divine command, "Judge not." Certain it is that a large part of the unhappiness of the world results from inconsiderate judgment. Many a pillow is wet with the sobs of those who are its victims. We cannot read the hearts of man. We may not know their good intentions. We often judge them only by their failures, and we are unkind enough to circulate our judgment in the form of rumors and gossip and thus do irreparable damage. Every *man* who is a *man* prizes his good name, for, as the immortal Shakespeare said, "He who steals my purse steals trash, 'twas mine, 'tis his; but he who robs me of my good name filches from me that which enriches not himself and makes me poor, indeed."

God grant that we, the disciples of the Master, who bade us forgive all men and love even our enemies, may be free from adding to the burdens and the unhappiness of our brethren and sisters by inconsiderate judgment.

ATTENDANCE AT MEETINGS BRINGS UNITY

I wish now to mention the third and last factor in my brief summary of causes contributing to disunity within the Church. It is the indifference to and poor attendance in the regularly established meetings provided for the people. My observation has taught me, and I believe all will agree, that no person can regularly go to the meetings of the Church and mingle with his brethren and sisters without catching the spirit of the work and developing within him a warmth of affection and a fervor of devotion which will tend to make him one with his fellows. The sacrament meeting which was given of the Lord by revelation is designed specifically to promote unity. We are even admonished not to partake of the sacrament if we entertain unkindly feelings in our hearts toward others.

TRUE BROTHERHOOD IN QUORUMS

The quorum meetings, too, in this respect have a vital purpose to conserve. A quorum is three things: first, a class; second, a fraternity; and third, a service unit. Within it the men of the Priesthood learn of the principles of the Gospel, establish true brotherhood, and carry forward the work of Christ. It is a God-given association from which they derive more of lasting advantage than from any other fraternal organization in our society. Its prime purpose is to encourage and safeguard the individual. You can't tell me that men can absent themselves from their quorum meetings without losing something vital to their own well being and that of the Church also.

I fear we have some men who have received the Holy Priesthood who feel themselves too big and too important to associate with their brethren in the quorum. I am sorry for them. They are making a great mistake. For it is they, chiefly, who are retarding the progress of the work of God. I am certain that I am right when I say that if all of the men of the Priesthood would be loyal to their quorums the work of the Church would be accelerated beyond anything we have ever known.

In our concept of the Kingdom of God, every individual shares responsibility. We have no priests as distinguished from the laity. We are all priests in the kingdom, that is, we men folk, and the women, too, are priestesses therein. Every member either helps or hinders. There is no middle ground.

So I present these items which I have mentioned,—private and oftentimes perverted interpretations of our doctrine, ill-considered criticism, and non-attendance upon meetings and duties, as among the chief factors contributing to disunion within the Church. In so doing I hope I have given no offense. My sole purpose has been to assist in rectifying conditions that militate against our success.

UNITY BRINGS SUCCESS

And what success we could have with complete unity and harmony in the Church! How effectively could we demonstrate the efficacy of applied Christianity if all our people stood together as one man behind our leaders! When we consider the things we might accomplish, the impressions that we might make, what a pity it seems that our progress should be stayed by those of our own membership who are not one with us in purpose and deed.

I know that to many it seems a very insignificant thing to smoke cigarettes, to take a drink, to gamble a little, to swear moderately, and to make the Sunday a holiday. I do not deem it my province, nor is it my desire, to condemn to purgatory those who are guilty of such infractions of our standards but I do appeal to them with all the fervor of my soul to stop these discordant practices and come in line with the great procession of their Church. It is such a little thing to endure a slight deprivation in personal desire or appetite as compared to the success and triumph of a mighty cause that would soon envelope the whole earth if we were all faithful to it.

So in kindness I plead for solidarity, union, and love in the Church of Christ. God is forgiving. We all have need of repentance. No one has strayed so far that he cannot turn back. It is a strong man who will acknowledge his mistakes. We need each other's help and we need God's help. With unity and his aid we can bless this troubled world as it never has been blessed before. May he grant us this high privilege, I humbly pray in the name of Jesus Christ, Amen.

ELDER WILLIAM T. TEW, JR.

President of the East Central States Mission

I do not know that I have ever recognized the truth of the statement of King Benjamin to the ancient Nephites more fully than I do at the present time, wherein he told them to remember the greatness of God and their own nothingness.

I feel very humble and very weak in this great work that I am called to perform in the East Central States Mission. I feel that we have received, this morning, help for us as we return to the mission field. I am sure that if other mission presidents are as I am, we often sit in with our own individual thoughts; we wonder, we think and meditate, we pray and consider the plans and the methods of procedure in the mission field. We are alone, only as we consult with our Heavenly Father and receive his inspiration in the things we are to do.

Coming to these wonderful conferences we meet, as it were, in a great clearing house of ideas, doctrine, and principles. I think now of St. Paul's admonition in the scripture wherein he said:

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

Why all of these things?

That the man of God may be perfect, thoroughly furnished unto all good works.

I rejoice in the fact that we can meet together in these conferences and hear scripture from our living prophets, our living leaders, who speak under the inspiration of the Spirit of God. To me it is scripture, even though it is orally expressed. The Gospels of Matthew, Mark, Luke, and John, were oral gospels for many years before they were committed to writing. Why should not we as Latter-day Saints, knowing as we do that these men have been called of God, that they speak under the authority of the Holy Priesthood, and under the inspiration of the Spirit of God, I say, why should not we members of his Church in conference assembled accept these statements of theirs as scripture to us?

I rejoice in the remarks, the doctrines, the instructions, the corrections and the reproofs that we have received in this conference, Brethren and sisters, and friends who are here today, I feel that Saint Paul of old had, at times, difficulties the same as we mission presidents

do at the present time. Likely there came into his soul times of depression, times of discouragement. I recall a statement of his which I should like to read here this morning. As he was encouraging the people of Philippi, the first place in Europe that the Gospel of Jesus Christ was introduced, he held up to them the thought, as President Grant did here last night, that worldly things sink into insignificance in comparison with the values and the beauties of the Gospel of Jesus Christ. He said:

Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before.

I press toward the mark for the prize of the high calling of God in Christ Jesus.

In my opinion this conference has sounded that keynote. There is no return, there is no backing up in the things we have attempted to do. Our vision points towards the future, and if there is any one thing that I am trying to eliminate and eradicate from among the members of the East Central States Mission, it is some of those things that were discussed a moment ago by Brother Stephen L. Richards, especially dissension, and disunity within the Church.

Brethren and sisters and friends, the war in heaven was a war between the "brethren" and the "accusers of the brethren." Satan is here in our midst, this is his dominion, he is the accuser of the brethren, and when we find ourselves accusing our brethren, belittling them before men, we are fighting Satan's battles that he is hoping will be victorious.

I am glad to report that the East Central States Mission is in a healthy condition. Our baptisms this year are almost a hundred per cent more than they were last year. We have one hundred and four missionaries in the field at the present time, seventy-nine Elders and twenty-five lady missionaries. Their health has been good in general, although we have had some few who have been afflicted during the summer months. They are happy in their work, their development is pleasing to me, and I am sure it is pleasing to the members of the Church in that mission field and to our Heavenly Father.

My hope and prayer is that we shall continue to train our boys and girls in the Gospel of Jesus Christ. I believe that we should understand that a knowledge of the Gospel and a testimony of the same are not hereditary, they do not come to us by reason of the fact that we have been born of goodly parents, unless we have accepted the teachings and the training those parents have given unto us. Religion without education has often degenerated into superstition, but theology that leads to religion, if accompanied by education, may result in the exaltation of man to the highest degree in the celestial kingdom when he applies it in his life.

May the Lord bless us; may we carry into our fields of labor the instruction, the inspiration, and the great enthusiasm that we have felt in these conference sessions, I pray, in the name of Jesus Christ. Amen,

PRESIDENT HEBER J. GRANT

Once more I congratulate you on seeing that there are no accidents. I hope and pray that you will be very careful during the remainder of the day. I feel humiliated always when I hear that Utah leads the whole nation in killing and injuring people by automobile accidents in proportion to our population.

The Choir and congregation sang "Doxology," after which the closing prayer was offered by Elder Edwin L. Murphy, President of the Moon Lake Stake.

Conference adjourned until 2 o'clock.

THIRD DAY

AFTERNOON MEETING

The concluding session of the Conference commenced promptly at 2 o'clock p. m., Sunday, October 9.

Once more the great Tabernacle was crowded to capacity, as was also the large Assembly Hall on the Tabernacle Block, and thousands who could not find accommodation in either of these buildings congregated upon the adjoining grounds, where they listened to the services as they were broadcast from the Tabernacle.

The Tabernacle Choir, under the leadership of J. Spencer Cornwall, furnished the musical program for this meeting.

The Choir and congregation sang the hymn, "Praise to the Man who Communed with Jehovah."

Elder Heber Moon, President of the Duchesne Stake, offered the opening prayer.

The Choir sang an anthem, "How Blessed are They."

ELDER A. LORENZO ANDERSON

President of the Mexican Mission

I have been thrilled by the singing and by the remarks that have been given in this conference, and at this moment particularly am I thrilled at the words of President Grant when he tells us to be just as brief as our consciences will let us.

I was thrilled this morning with the remarks of Brother Stephen L. Richards, when he pleaded for unity of the membership of this Church, and while he was speaking I was reminded of the remarks of one of our great statesmen when we were having trouble in the United States. He

was pleading for unity of the people of the United States, and he told them "If we will be united all the armies of Europe, of Asia, and Africa combined, with a Napoleon for a leader, could not take a drink of water out of the Ohio river."

I should like to paraphrase that statement and say, that all the powers of this earth and hell combined, with Lucifer as generalissimo, could make no inroads on the membership of this Church if we would but be united.

In the Mexican Mission we have a faction that has been causing us considerable trouble, they think because of the fact that they are the sons of father Lehi that they are the heirs of the kingdom and that we ought to turn it over to them and let them run it.

I want to testify to you this afternoon that as Daniel said, the God of heaven has established his kingdom upon the earth again, never to be destroyed nor given another people.

The Mexican Mission, aside from these few people to whom I have referred, who are illusioned for the time being, is in a healthy condition. We have nearly 3000 Saints there, and when I came to this conference I came with the idea that we were about the poorest mission of all. We have nineteen million of the sons of Lehi down there waiting for the Gospel to be preached to them, and we have only twenty-eight missionaries to do it. Eleven of those are descendants of father Lehi.

Mexico, because of religious oppression in the past, has been forced to pass certain laws which make it impossible for the body of the Church to send us missionaries. We are dependent entirely upon the Juarez Stake and the Mexican Mission proper to furnish missionaries to preach the Gospel to those nineteen millions of the sons of father Lehi. I know the Lord is able to do a wonderful work.

During the broadcast this morning I sat where I could not see Brother Richard L. Evans, and all I had to do was to close my eyes and then I was down on the tops of the Sierra Madres listening to him over the radio. I appreciate very much the power for good in the radio, the preaching of the sermons that come out over this radio to the people. We people who live so far away are able occasionally to listen to some of the brethren preaching the Gospel.

I pray that the Lord will bless you all, that he will bless this great work, the missionary cause, that we may be able to preach the Gospel to all nations, kindreds, tongues and people, and I do it in the name of Jesus Christ, Amen.

ELDER DAVID A. SMITH

President of the Canadian Mission

On the 11th day of December, in the year 1907, I received a telephone message at the office of the County Clerk in Salt Lake County, where I was serving as chief deputy. That message said that my father wanted me to report to him at the Salt Lake Temple. The message came

to me at about ten o'clock, and when I went to the temple I was ushered into the room occupied by the Presidency and Twelve, by Brother Salmon, and was notified that Charles W. Nibley had been chosen to serve as Presiding Bishop of the Church, and that he had chosen Orin P. Miller as his first counselor and I was to be the second counselor.

When the announcement was made I had not expected such a thing. It was not an unusual thing for father to call for me to look after his personal affairs. I turned dizzy. I steadied myself by the arm of the chair.

On the 6th day of April, in the year 1938, I was confined to my home on account of a severe cold and sore throat. A few minutes before two o'clock President Grant telephoned to me and told me that a new Presiding Bishopric would be sustained, and admonished me not to worry as something would be found for me.

Today only seven of the men are still living who constituted the General Authorities of the Church when I first became one of that body. I am grateful that I have had the privilege of knowing those who served then and who are gone. I am grateful for the privilege I have had of laboring with and knowing the men who now serve as the General Authorities of this Church. I have tried to serve faithfully, for I have had faith. Every fiber of my body testifies that God lives and as I have said to you many times it is not where we labor but how we labor that leads us to salvation. It is not the Priesthood that assures to us exaltation, but the manner in which we honor and labor under the authority of that Priesthood. As I have tried to labor in the past to serve my God, I assure you that in my new calling in the Canadian Mission I shall go with that same faith and with that same desire to support the authorities of this Church, with the same appreciation of the privilege which comes to me to labor with my fellows in the authority of the Priesthood, the object being to bring souls unto our Father.

We have only a few members in that mission, about one-half the number that comprises the membership of the Ward in which my residence has been. I have met them in meetings and in their homes, conversed with them, and if I dare say so I would say I have found a people who put to shame many of those who live under the influence of this great building and the Priesthood, where they can partake of the bread as it comes from those who hold the authority to teach.

I rejoice in this privilege, and I pray God that he will continue to sustain me, that I shall not fail in the trust which has been imposed upon me. I sincerely hope that he will continue those blessings to me and the people over whom I preside, that we may continue to rejoice in him and his work, and in the opportunity which comes to us to serve.

These blessings I ask in the name of Jesus Christ, Amen.

ELDER REED SMOOT

Of the Council of the Twelve Apostles

I thank my heavenly Father for the privilege I have of standing before this immense audience of his servants and handmaidens, and as time is limited I have decided that the only way to stop when you get started is to have it in such form that you will know when the end is reached.

Get into the habit of being happy. I tell you you can do it. You can say to yourself when you are awakened in the morning, "Everything is all right," and keep on saying it. You will be surprised to find how nearly all right the mere saying of it at the beginning of the day will really make everything right after all. This is true in business as well as in the home. Prophets of gloom are never popular, and ought not to be.

JOSEPH SMITH'S SAYINGS

Joseph Smith was the author of such sayings as these:

The glory of God is intelligence.

It is impossible to be saved in ignorance.

Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection.

And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come.

The Prophet was true to his principles. He established schools and championed the cause of education.

A TRIBUTE TO JOSEPH SMITH

A Mormon writer has said:

His educational ideals passed over the threshold of time and strode down the halls of eternity. With a full appreciation of the knowledge that makes men and women capable and skilful in this life, he prized, and taught others to prize, above all, the knowledge that maketh wise unto salvation.

How to solve life's every-day problems is of course important, but how to grapple successfully with the mightier problems of the great hereafter, how to store up treasures in heaven and lay hold upon eternal life, is far more consequential. Education meant to him the leading of the latent potential powers of the individual, the training to perfection of every divine attribute in man. As a child of God, and as a God himself in embryo, he stood for the full and complete development of the soul, body and spirit combined—mental, physical, moral, and spiritual education, the education contemplated and inculcated by the Gospel of Jesus Christ, and every succeeding President of the Church has stood for these principles.

DEFINITION OF CAN'T

There is a place provided in our Church organizations for every member. Excuses are sometimes offered, and many times the reason

given is, "I cannot give the time." "Can't!" What a word! That which I intend to quote now is Edgar A. Guest's definition of the word can't."

Can't is the worst word that is written or spoken
Doing more harm here than slander or lies.
It has many a strong spirit broken,
And with it many a good purpose dies.
It springs from the lips of the thoughtless each morning,
And robs us of courage we need through the day:
It rings in our ears like a timely sent warning,
And leaves when we falter and fall by the way.

Can't is the father of feeble endeavor,
The parent of terror and half-hearted work;
It weakens the efforts of artisans clever,
And makes of the toiler an indolent shirk.
It poisons the soul of a man with a vision,
It stifles in infancy many a plan;
It greets honest toiling with open derision
And mocks at the hopes and the dreams of a man.

Can't is a word that none should speak without blushing;
To utter it should be a symbol of shame;
Ambition and courage it daily is crushing;
It blights a man's purpose and shatters his aim.
Despise it with all of your hatred of error,
Refuse it the lodgment it seeks in your brain;
Arm against it as a creature of terror,
And all that you dream of you some day shall gain.

Can't is a word that is doom to ambition,
An enemy ambushed to shatter your will;
Its prey is forever the man with a mission,
And bows but to courage, and patience, and skill.
Hate it with hatred that is deep and undying,
For once it is welcomed 'twill break any man;
Whatever the goal you are seeking, keep trying,
And answer this demon by saying "I can."

DEVELOPMENT THROUGH WORK

One splendid way to avoid falling into error is to labor. Don't become a loafer. There is always something to do for a boy and girl, a father and mother, around the home, in the home. Take part in the Church in any interest for the welfare of the people. You remember in the old fable the tortoise won the race with the hare, not by a single burst of speed, but by plodding along steadily, tirelessly. In the Civil War it was found that Lee's army could not be overwhelmed in a single battle, but one federal general perceived that it could be worn down by time and the pressure of numbers. "I propose," said Grant, "to fight it out on this line if it takes all summer." It took more than a summer, it took nearly a year, but he did it.

In the moral realm likewise, all things excellent are as difficult as they are rare. Character is not attained over night. The only way to develop moral muscles is to exercise them patiently and long. This is so well expressed by that renowned man, J. G. Holland, as follows:

Heaven is not reached at a single bound;
 But we build the ladder by which we rise
 From the lowly earth to the vaulted skies,
 And we mount its summit round by round.

I count this thing to be grandly true:
 That a noble deed is a step toward God,
 Lifting the soul from the common clod
 To a purer air and a broader view.

We rise by the things that are under feet;
 By what we have mastered of good and gain;
 By the pride deposed and the passion slain,
 And the vanquished ills that we hourly meet.

We hope, we aspire, we resolve, we trust,
 When the morning calls us to life and light,
 But our hearts grow weary, and, ere the night,
 Our lives are trailing the sordid dust.

We hope, we resolve, we aspire, we pray,
 And we think that we mount the air on wings
 Beyond the recall of sensual things,
 While our feet still cling to the heavy clay.

Wings for the angels, but feet for men!
 We may borrow the wings to find the way—
 We may hope, and resolve, and aspire, and pray;
 But our feet must rise, or we fall again.

Only in dreams is a ladder thrown
 From the weary earth to the sapphire walls;
 But the dreams depart, and the vision falls,
 And the sleeper wakes on his pillow of stone.

Heaven is not reached at a single bound;
 But we build the ladder by which we rise
 From the lowly earth to the vaulted skies,
 And we mount to its summit, round by round.

TRUE RICHES

How rich are you, how rich are any of us? I think the letter portraying and answering that question is very well worded. No one yet has learned the author. When first it was published every effort was made to learn who the author was, but up to the present time we know not. But no matter who the author was I think the words are beautiful:

I do not mean how much money you have in the bank, or how much your real estate is worth, there are other riches more valuable than these. Some day I am going to write a book about how every man and woman may be rich, right now, today, in the things that really count. In my scrap book I have a little article about being richer each day that I would like to share with you. Here it is:

"You are richer today than you were yesterday. If you have loved often, given something, forgiven often, made a new friend today, or made stepping-stones of stumbling-blocks, if you have thought more in terms of thyself than myself, or if you have learned to be hopeful even if you were weary, you are richer tonight than you were this morning. If you have taken time to trace the handiwork of God in the

commonplace things of life, or if you have learned to count things that really do not count, or if you have been a little blinder to the faults of friends, and know you are richer if a little child has smiled at you, a stray dog has licked your hand, or if you have looked for the best in others and given others the best in you."

STRENGTH OF THE CHURCH

My brethren and sisters, I have often wondered why intelligent men and women who believe in the Bible, men and women who believe that there was a Christ, do not attend church. We find churches in all parts of America with but very few in attendance. I have had men ask me time and time again how it was that the Mormon Church had that power and influence over people to tell them to do a thing and they do it with all their might, mind, and strength, and with joy in their souls. They do not understand why our missionaries go out into the world for two or three years, once or twice, or three times, as the case may be, bearing their own expenses in an effort to convert the people who believe that they have the Gospel.

How happy we should be that our lives, our position, our belief are based upon a direct visitation from the Father and the Son to Joseph Smith in this dispensation! If that were not true do you think that this Church would have lived and grown and become the power it has? And do you think that any man, I care not whether it was Joseph Smith, or Brigham Young, or any other living soul, could have done this if it were not true that the Father and the Son appeared to Joseph Smith, and also that later the Priesthood of the living God was conferred upon him and he was instructed to organize the Church to which you and I belong?

God grant that we may ever be loyal and true to it, and that whatever comes, and whatever demand is made we may know it is what God would desire. God be with you, and bless you, and prosper you. May the Gospel of Jesus Christ grow every day and every year until the Master shall come, I ask in the name of Jesus Christ. Amen.

ELDER JOHN A. WIDTSOE

Of the Council of the Twelve Apostles

My dear brethren and sisters, nowhere in all the world do I feel myself so much in the presence of friends, as in these great General Conferences of the Church—thousands of men and women who are of the same faith, with the same objective in life, having the same aspirations as to the hereafter. I feel myself as one of a great family in these conferences. Yet there is a feeling as one stands before this group, akin to fear, akin to awe. I have heard my brethren say that they also have that feeling. Brigham Young explained it by saying that we are all children of Almighty God, his very children, begotten in the spirit world before we came here upon this earth, and that within every one of us, for that reason, is a spark of divinity. When a man stands before a group of thousands of righteous men and women, as I do this moment,

he feels the divinity within them, and feels much as he would if he stood before Divinity itself.

I rejoice in having this opportunity; yet when I look at the clock I know that "the time is far spent, there is little remaining"—except speakers. You will permit me therefore, I am quite sure, to lay aside the theme that I have selected for this conference—it may sound just as well next April—and to bear testimony to you as the Spirit may move upon me at this moment.

TESTIMONY AS TO DIVINITY OF WORK

I do bear testimony to you of the truth of this work, which has brought us together during this great, wonderful, thrilling conference. This work is of God, not of man. It was founded in revelation. It has been guided by revelation. It is being directed today by revelation. It possesses the authority of eternity—we call it the Priesthood—the power by which the heavens and the earth were made.

The man who stands at the head of the Church today holds the keys, rights, privileges, and authority held by every man who throughout the generations of time has been called to lead the cause of God. He stands as the representative of God's great plan of salvation.

Our destiny is for all men. We are servants of the human race, bearers of truth and light to those who are in ignorance, and who sit in darkness. We are not like other men; we are not like other women. We are chosen and set apart unto the greatest and gravest responsibilities that the Lord has ever placed upon his children on earth.

This is the last dispensation, not the first. It is the summation of the thousands of years since the earth was made. This is the evening of earth's Saturday. The work is about to be completed. The manner and time of its completion, and all that pertains to these last days are left very largely with us, the commissioned servants of Almighty God in this great work.

I rejoice in this testimony, and I bear it to you. And I want to say to you, my brethren and sisters, that this testimony is knowledge, the higher knowledge, transcending mere belief, or even ordinary faith. It is the best in my life, as it is the best in your lives—for I speak but as one of hundreds of thousands in this Church and kingdom who bear this testimony. This testimony is my priceless possession, the thing I value most, the thing to which I want to cling throughout life.

You may well ask me, and you have the right to ask me, as you may ask my brethren and sisters by the ten of thousands who like me can bear this same testimony, how we dare to declare such a testimony, how we dare to say that we know that this is the work of God. In answer, thousands in this congregation, would join with me in explaining how such a testimony may be won.

EVIDENCES OF THE TRUTH ARE PLAIN TO BE SEEN

The evidences of the truth of the Gospel of the Lord Jesus Christ lie all about us, if we but search and seek. They lie within easy reach.

They are evidences no man can deny, so clear to the vision, I was about to say, that the blind can see them. Who can read the life of the Prophet Joseph Smith, the backwoods boy of New York, untaught, unlettered, except as revelation came to him, who can read his career and the teachings of his life without saying of him, honestly, "The man did not speak of himself. Powers beyond man spoke through him for the benefit of humanity"?

Take the life of our own President, the commissioned leader of our Church today. His life is like an open book; we know every chapter in it. Who would dare to say that Heber J. Grant the President of the Church today speaks only through the great natural endowment that was recognized in him even while he was a boy? One must be blind, indeed, and hard of hearing who cannot recognize the spirit of inspiration and the voice of God speaking through the prophet of this day, our day, this Sunday, in which we are living.

Yet, evidences are not enough to gain a testimony of the truth; we have something more. I was brought up in scientific laboratories, where I was taught to test things, never to be satisfied unless a thing was tested. We have the right to test the Gospel of the Lord Jesus Christ. By testing it I mean living it, trying it out. Do you question the Word of Wisdom? Try it. Do you question the law of tithing? Practice it. Do you doubt the virtue of attending meetings? Attend them. Only then shall we be able to speak of these things intelligently and in such a way as to be respected by those who listen to us. Those who live the Gospel of Jesus Christ gain this higher knowledge, this greater testimony, this ultimate assurance that this is the truth. It is the way to truth. All the while, brethren and sisters, we must seek help from the great unseen world about us, from God and his messengers. We call that prayer. A man never finds perfect peace, never reaches afar unless he penetrates to some degree the unseen world, and reaches out to touch the hands, as it were, of those who live in that unseen world, the world out of which we came, the world into which we shall go.

SIMPLE THINGS LEAD TO GREAT TRUTHS

I want to conclude by saying that in seeking a testimony of the truth of the Gospel of the Lord Jesus Christ, the Gospel restored in our day, we need chiefly to give attention to the little things of life. The little things are really the great things of life; and the things we call great in life are the little things. Life is made up of little things, our daily duties. We are too prone to say that that which is clear and understandable is of little consequence; while that which is complex and difficult to understand we sometimes hold to be great. Let us remember that the little things of life, the simple things, are the ones that lead us into the greater truths.

I was taught in my scientific day to look for fundamental principles, the governing principles, and not to worry about the complexities or mysteries of things. I found that when I looked down deep into the heart of things, I found that the principles that govern and guide were always

simple and easily understood. Man's progress towards truth has been along simple ways.

The theme of President Grant's opening sermon just a few days ago was constant labor of the right kind as far as we have strength and ability. That is a simple, elementary principle; yet so fundamental that in practice it changes the whole world for every man who lives in it. Brother Bowen spoke of honesty—another simple principle; yet he wove it into the pattern of our character. Brother Merrill spoke on unselfishness—a simple principle, yet the power that makes the world habitable. From such simple principles are woven the pattern of the peace and prosperity of the world.

CONCLUDING TESTIMONY

Now I must not say more. I have borne you my testimony. It may be gained by any and every person. The way is simple; God has not made that road difficult to travel; but we must obey certain principles of truth to guide us if we are to reach the end. Every man may reach it who really desires it. There are hundreds of thousands of people, I am happy to say, in this last dispensation who have found this testimony, who have secured this certain and firm knowledge of the truth, and who can bear witness, perhaps even more certainly than I can—though it seems to me that my faith has passed beyond doubt—that God lives, that Jesus Christ is the Son of God, that Joseph Smith was indeed a prophet of God divinely inspired and guided, and that we are engaged in the work of God for the completion of God's great plan with respect to the human race.

I thank God for the Gospel, in my behalf and in your behalf. God bless us and make us true to the truth, I pray, in the name of the Lord Jesus Christ. Amen.

The *Tabernacle Choir* sang "By Babylon's Wave," (Gounod).

PRESIDENT DAVID O. McKAY

Second Counselor in the First Presidency

My brethren and sisters, as I contemplate the growth of the mission of the Church of Christ, I feel to exclaim with Browning: "God's in his heaven: all's right with the world." Men and nations make errors and will be punished therefor, but ultimately the Lord will overrule the acts of men for the triumph of Truth. This great Conference has given added assurance in the success of this, God's work. I hope all who have attended the sessions or who have listened in have had their faith increased in the divinity of the Gospel of Jesus Christ.

PURPOSES OF CONFERENCES

Such is one of the purposes of these conferences. Reference to the Doctrine and Covenants will disclose the fact that there are four principal purposes of holding conferences of the Church:

First, to transact current Church business,
Second, to hear reports and general Church statistics,
Third, to "approve of those names which I (the Lord) have appointed, or to disapprove of them."

Fourth, to worship the Lord in sincerity and reverence, and to give and to receive encouragement, exhortation, and instruction.

GROWTH OF THE CHURCH

It is a good thing in the Church, as in business, to check up on ourselves to see whether we are succeeding or failing.

Organizations as individuals are either progressing or retrograding—they seldom if ever stand still. To progress is to obey the law of life. If the Church or any part of it were not improving, you may rest assured that it would be deteriorating. No Ward, Stake, or Branch of the Church can long remain stationary. It is a source of satisfaction to all of us to realize that we belong to a Church that is moving forward. Statistics for the nine months ending September 30 corroborate this fact. Since January 1, 1938 there have been organized six new stakes, 24 new wards, and 21 independent branches—4 wards and 5 independent branches have been disorganized, leaving a clear gain of 20 wards, and 16 new independent branches. This increase during these nine months is but indicative of the steady growth of the Church since its organization.

I have been reminded, since attending this Conference and listening to the reports of some of the Mission Presidents, and the remarks of Stake Presidents when I have met them, of the great growth manifested since I became associated with the General Authorities. For example, in 1910 I visited the California Mission. As I recall it, the total membership then was about 2000, and only one Church building owned by the members, and that was up at Gridley. Today we have 9 stakes, 70 wards, 10 independent branches, with a church membership of approximately 35,000, and Church property amounting to approaching two million dollars. In addition to this the California Mission numbers 9,400, and owns property valued at approximately \$227,500.00.

I have heard President Grant refer to his early experience in Bear Lake Stake which was organized June 20, 1869. I do not know what the membership was then at the time of organization; but about ten years later it was 3,418. Today in Idaho there are 25 Stakes, 244 wards, and 14 independent branches, comprising a membership of approximately 100,000—(99,111) and two more stakes already approved.

The growth of the Church in the Northwest during the last few years has been outstanding. Portland, as you know, is now the center of an organized Stake, as is also Seattle.

Thriving stakes are found in Chicago and New York, and a promise of another in Washington, D. C., the capital of the nation.

COMMENDATION OF WELFARE WORKERS

An important and most commendable enterprise undertaken by the Church is its Welfare Program. Of its value and significance much has been said during the Conference. I desire to commend in the presence of this large audience the able and unselfish work of the eleven members of the General Committee chosen to assist the General Authorities. These men are leaders in their chosen occupations and professions. They, as you, give their very best to the advancement of this great undertaking, contributing their time and ability without a cent of compensation. The reward of their effort lies in their love for the work.

Under the direction of this committee and the management of experienced and dependable contractors, the Central Storehouse Building Project is being carried on at 751 West 7th South, this city, one of the pivotal centers around which this entire plan revolves.

In your mind's eye, come with me momentarily and stand outside those unfinished buildings. Here we see a worthy example of cooperation. The steel lying there, being used to reinforce the cement, has been furnished at cost; by firms not members of the Church. So have the cement and the lumber; so have the materials purchased from merchants in this city, also the electric poles and the wire. The spirit of cooperation is manifested by members and non-members. Here are from 40 to 60 men working daily—men otherwise unemployed, each recommended by his Bishop. Each receives for his labor small amounts in cash, the balance in orders on the storehouses.

One of the most pleasing things which you observe is the fact that union men work side by side with non-union men. I wish to commend the Brick-layer's Union particularly for their attitude toward this great Welfare movement in permitting their men to work side by side with others in the spirit of true brotherhood.

I would ask you, too, to contemplate the Mormon Handicraft Project carried on by the Relief Society, a most commendable enterprise, in which 650 women have found employment while they remained at home with their families.

The spiritual progress of the Church also is equally encouraging. Tithing has increased; so has the fast offering. The growth in interest in the Priesthood quorums, while it is not yet what it should be, indicates clearer vision on the part of officers as to the responsibility of these groups.

Such are a few of the sign posts of the progress of the Church of Jesus Christ of Latter-day Saints. I refer to them not with a desire to boast or to overestimate their significance, but as indications that the Church is moving forward.

PEACE THE MESSAGE OF THE CHURCH

The future and permanency of the work is assured so long as the Priesthood will keep in mind the great mission of the Church. It is truly a messenger of peace. When Christ came to the earth his advent was heralded by an angelic chorus singing: "Glory to God in the highest, and on earth, peace, good will toward men." This message has been repeated so often that it seems trite, and, yet, if peace and brotherhood could even be approximated, it would prove the greatest boon that could come to humanity.

Since time began men have kept the world in turmoil with their useless strivings, their bickerings, and their contentions. There is an old, old story told that a man from another planet was permitted to visit the earth. From an eminence he looked down upon the bustling cities of the world. Millions of men, like ants, were busy building palaces of pleasure, and other things that would not last; chasing will-o'-the-wisps and seeking financial bubbles that burst before their eyes. As he left to go back he said: "All these people are spending their time in building just bird's nests; no wonder they fail and are ashamed."

The peace of Christ does not come by seeking the superficial things of life, neither does it come except as it springs from the individual's heart. Jesus said to His disciples: "Peace I leave with you. My peace I give unto you; not as the world giveth, give I unto you." Thus the Son of Man as the executor of his own will and testament gave to his disciples and to mankind the "first of all human blessings." It was a bequest conditioned upon obedience to the principles of the Gospel of Jesus Christ. It is thus bequeathed to each individual. No man is at peace with himself or his God who is untrue to his better self, who transgresses the law of right either in dealing with himself by indulging in passion, in appetite, yielding to temptations against his accusing conscience, or in dealing with his fellowmen, being untrue to their trust. Peace does not come to the transgressor of law; peace comes by obedience to law, and it is that message which Jesus would have us proclaim among men.

If we would have peace as individuals, we must supplant enmity with forbearance, which means to refrain or abstain from finding fault or from condemning others. "It is a noble thing to be charitable with the failings and weaknesses of a friend; to bury his weaknesses in silence, but to proclaim his virtues from the house tops." We shall have power to do this if we really cherish in our hearts the ideals of Christ, who said:

If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

Note the Savior did not say if you have ought against him, but if you find that another has ought against you. How many of

us are ready to come up to that standard? If we are, we shall find peace. Many of us, however, instead of following this admonition, nurse our ill-will until it grows to hatred, then this hatred expresses itself in fault-finding and even slander, "whose whisper over the world's diameter as level as a cannon to its mouth, transports its poison shot." Back-biting, fault-finding, are weeds of society that should be constantly eradicated. Gossip, too, brings discord and thrives best in superficial minds, as fungi grows best on weakened plants, "Bear ye one another's burdens;" but do not add to those burdens by gossiping about your neighbors or by spreading slander. Diogenes was asked one day to name that beast, the bite of which is the most dangerous. The old philosopher replied: "Of tame beasts, the bite of the flatterer; of wild beasts, that of the slanderer."

During the approaching political campaign let us refrain from making personal attacks and from hurling slanderous abuse, and thus avoid injuring one another's feelings, and after election have fewer regrets and heartaches.

CHRIST'S PLAN GIVES FREE AGENCY

If the world would be at peace it must supplant the rule of force by the rule of love. The scriptures tell us that in the beginning Satan proffered to force all men into subjection to the will of God. By compulsion he would save every person, and for so doing he asked that the honor and the glory that are the Lord's should be his.

There is an example of dictatorship supreme!

In contrast to this, Christ's plan was to give men their free agency.

To every man, says Joseph Smith, is given an inherent power to do right or to do wrong. In this he has his free agency. He may choose the right and obtain salvation, or he may choose evil and merit abomination.

A man may act as his conscience dictates so long as he does not infringe upon the rights of others. That is the spirit of true democracy, and all government by the Priesthood should be actuated by that same high motive. We are told,

The rights of the Priesthood are inseparably connected with the powers of heaven.

No power or influence can or ought to be maintained by virtue of the Priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reprov'd, lest he esteem thee to be his enemy.

WHERE PEACE IS FOUND

Peace is not found in selfishness, but in striving to help make the world better and happier.

"There was a time when I was happy," said Browning's Parcelsus.

"When was that?" asked his friend Festus.

The old philosopher answered: "When, but the time I vowed myself to man."

And then Festus said: "Great God, thy judgments are inscrutable."

Then Parcelsus continued: "There is an answer to the passionate longings of the heart for fullness and I knew it, and the answer is this: Live in all things outside yourself by love, and you will have joy. That is the life of God: it ought to be our life. In him it is accomplished and perfect; but in all created things it is a lesson learned slowly and through difficulty."

Finally, the perfect peace comes to the individual who has a testimony of the truth of the Gospel of Jesus Christ. That is the greatest blessing, brethren and sisters; all else may be sacrificed rather than that. If you would have it then follow the words of the Savior: "He that will do the will of my Father which is in Heaven shall know of the doctrine whether it is of God, or whether I speak of myself."

How different the peace of God from that of the world! It calms the passions, preserves the purity of conscience, is inseparable from righteousness, unites us to God, and strengthens us against temptation. The peace of the soul consists in an absolute resignation to the will of God.

The way to peace for individuals and nations is to have "the Kingdom of God within you."

May peace come to each of us, and to the whole world. I humbly pray, in the name of Jesus Christ, Amen.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

GRATEFUL FOR BLESSINGS

My brothers and sisters: I am grateful for this great conference, and for the spirit that has been with us during its sessions. I am grateful for the music which we have had, all of it, for the great choir—and we may properly so term it—for its leader, Brother Cornwall, for faithful Brother Asper, and for Richard L. Evans and his sermonettes, which are reaching tens of thousands of people, and the inspiration and the spirit which will come to him from his new calling will many fold increase his influence in this work.

I am grateful for the welfare plan, and for the success which is attending the efforts of those who are carrying it out. I thank the general committee, the regional committees, the stake and the ward committees, the Priesthood quorums, and last, but by no means least, the Relief Society, who are the "mothers" of the welfare household.

I am grateful for every blessing which has come to us, which the

Lord has given to us. He has given us bounteous crops, he has given us great natural resources, he has provided us with the necessities of shelter and of clothing, and if anyone shall suffer, it will not be the Lord's fault, but ours. One thing is required beyond everything else—we must not waste what God has given to us.

SATAN'S PLAN

Repeated reference has been made to the great council in heaven, and to what it meant. One element of it I should like to refer to, namely,—what Satan then proposed to do was to give salvation without labor, that is, to get something for nothing. This is the spirit which is abroad today. It is the spirit which we must fight, or it will destroy us.

WARNING AGAINST FOREIGN PROPAGANDA

Last night I said something about the up-building of hate in the world, and about foreign propaganda with which this whole nation is being deluged. I warned that this propaganda does not give us the whole truth by any means. I indicated that hate, aided by greed, avarice, and ambition could overwhelm the world in another world war. I entreated the brethren as I now entreat you brethren and sisters to be charitable towards those people whom the propaganda would condemn unheard.

I besought the brethren last night, as I now beseech you, to consider whether or not we Americans who have gained the most of the land which we possess—including that on which we stand—by conquest, and whether or not the other great nations who have glutted themselves with the spoils of conquest, are in a position to condemn without mitigation some other nation which is merely attempting to march along the way of empire which we and those other nations followed. I beseech you not to put yourselves nor this nation in the position of whited sepulchers. I loathe war, I loathe conquest, I loathe oppression, I loathe the destruction of the liberties of men; I love freedom, I love our free institutions, but let us not visit upon the people themselves the sins of their governments. Let us not make a great body of the membership of our Church feel that they are outcasts from us because of the acts of their governments. Let us draw the distinction between peoples and governments. Let us be patient in our judgment, let us exercise charity.

Righteousness and hate cannot dwell in the same heart, no matter how great the righteousness nor how little the hate.

VIOLATION OF LAWS OF CHASTITY CONDEMNED

I want now to say a few words to the parents, to the teachers and to the youth of the Church about a matter that seems to me to be of the most far-reaching importance.

To Moses on Sinai came the law of all time: "Thou shalt not commit adultery."

The Master, Jesus Christ, found his most approbrious term in the phrase, "an adulterous generation."

The Lord in His time and in ours has put adultery and fornication side by side. Both are cardinal sins.

The Church has from the beginning demanded of its youth—male and female—one standard only, absolute continence until proper marriage has legalized and hallowed the sexual relations. To this there is no exception. I repeat what I have said before: Man is a biological unit, an animal, but he is more than this, he is the temple of an immortal spirit; that spirit can be defiled by the flesh, and defilement comes when the laws of chastity are violated.

Our very civilization itself is based upon chastity, the sanctity of marriage, and the holiness of the home. Destroy these and Christian man becomes a brute.

ETERNAL UNION A LOFTY RELATIONSHIP

For Latter-day Saints the family relationship continues through eternity. It is the loftiest and most sacred human relationship we know.

To the chaste young man and young woman beginning the building of a home there is a trust, a confidence, a joy unspeakable, an all but divine harmony, that no other purely human undertaking can bring. The rightful heritage of such a beginning is a life of righteousness that builds upward to eternal life.

To the unchaste who marry there is ahead either a life of distrust, lack of confidence, unhappiness, leading to the divorce court, or a life of promiscuous sexual relationships that ends in misery, disease, and sham. Debauchery never gave birth to good of any kind.

CHASTITY TO BE TAUGHT

Chastity is fundamental to our life and to our civilization. If the race becomes unchaste, it will perish. Immorality has been basic to the destruction of mighty nations of the past; it will bring to dust the mighty nations of the present. Every one of us who instructs our youth in whatever place or position, and in whatever capacity, must teach the young people of today to abstain from unchastity. We must surround our teachings with due and proper reserve and modesty. We must approach and teach the youth as the children of God, with spirits that are to live throughout eternity, and tell them plainly and clearly that the laws of God, and of men also, demand that they live chaste. If we shall teach anything less than this we will destroy our youth and we will bring ourselves under a condemnation which is too great to be fathomed by human mind, and which God alone can alleviate.

In what I have said I include all of us parents. How can we parents face our Maker if we have failed in one featherweight to meet the duty which is ours in these matters? And let us not make the mistake, any of us, of assuming that our children are beyond temptation and may not fall. This is a delusion and a snare that will bring us to the

very depths. Let every father and every mother, every brother and every sister, stand guard day and night, that their loved ones be not seized and carried away by lust.

And now you young people—May I directly entreat you to be chaste. Please believe me when I say that chastity is worth more than life itself. This is the doctrine my parents taught me; it is truth. Better die chaste than live unchaste. The salvation of your very souls is concerned in this.

A FRIENDSHIP NOT TO BE TRUSTED

I ask you to believe me when I say that whenever a man or woman, young or old, demands as the price of his friendship that you give up the righteous standards of your life, or any of them, that man's friendship is not worth the price he asks. You may not trust that friendship; he will cast it off as he does his worn-out coat. Friendship is not now, and never was, the offspring of debauchery or unrighteousness.

I ask you young women to believe me further when I say that any young man who demands your chastity as the price of his love, is spiritually unclean, and is offering something that is not worth the purchase price; his love will turn to ashes under your touch; it will lead you to misery and shame; and too often it will curse you with dread disease.

To you young men I say that any woman who comes to you offering her person outside of legal wedlock, is playing the harlot.

The Lord has said in our day: "For I the Lord cannot look upon sin with the least degree of allowance." (D. and C. 1:39; Alma 45:16), and to Moses of old he said that no unclean thing can dwell in the kingdom of God or in his presence. (Moses 6:57.)

FORGIVENESS THROUGH REPENTANCE

Yet there is forgiveness for the sinner who truly repents. God's mercy is just as boundless as his justice. To the woman taken in adultery, condemned to death by the Mosaic law, Jesus said: "Go, and sin no more." (John 8:11.) But the heart must be ripened in repentance before forgiveness can come, and sorrow alone is not repentance. A new and righteous life must be led.

Church members, young and old, the Lord demands that you be chaste; the Church requires chastity from you under penalty of disfellowship and excommunication. If any have already sinned, your brethren and sisters stand ready and anxious to forgive if you shall come with a repentant heart and contrite spirit.

I have spoken plainly because plain speech is necessary. I have tried not to speak indelicately. I have not spoken lewdly.

A WORD TO SCOFFERS

To the unbelieving scoffer who says, "All you say merely shows how old and out of date your religion is,"—or, as one educator said, "How much your religion is of the kindergarten type,"—to the scoffers

who say that man has outgrown the old God with his rewards and punishments, his standards, and that man must now create for himself a new God—and this is at the root of much of the modern so-called philosophy which considers man as creating his God, not God as creating His children—to these scoffers it is sufficient to say that thus have their kind spoken since Cain tried to find a better way than the one God had provided. Thus will they always speak until God shall close their mouths.

ADVICE TO YOUTH

Youth, be not disturbed. Be valiant. God lives. The Gospel is His way of life. Follow the Gospel path to eternal life. "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

May the Lord give us his Spirit, bring home to our hearts the necessity of chastity for every man and every woman, for every boy and every girl, I ask, in the name of Jesus Christ, Amen.

PRESIDENT HEBER J. GRANT

For the first time since I became President of the Church, we will have to fail to hear from all of our General Authorities, and some of our Mission Presidents. We cannot stop the clock like the legislature does.

Our next speaker will be Brother Samuel O. Bennion, and after him Brother John H. Taylor.

Elder Rufus K. Hardy is at home on account of illness, but is improving.

There are just fifteen minutes left. The brethren will have to limit themselves to five minutes each, and we shall ask the Mission Presidents to save their speeches, the same as Brother Widtsoe is doing, for the next time. I think we shall have to have four days of conference in the future, or not try to crowd it all in and let every man who takes more time than he has been requested learn not to do it again, and that would help us out a little.

ELDER SAMUEL O. BENNION

Of the First Council of the Seventy

Since listening to that fine junior choir that sang so beautifully for us yesterday I have been much impressed by the strength of our boys and girls in this Church. If that same spirit of improvement is being carried on in all branches of this Church, both in the Priesthood quorums and in the auxiliary organizations, so that every note and expression will ring as true as did the voices of this youthful choir, the Church will make wonderful progress in the next few years.

This Church has had a continual and steady growth. My testimony to all is that the youth of Zion are growing in faith, that they are firm and true, and that they will hold the places of those who are older when

these pass on, for the youth of today are the men of tomorrow, and the training that they receive every day of their lives is the thing that will qualify them for positions of trust.

We lost, through death, the leader of our Council, President J. Golden Kimball, whom so many knew and loved. His departure is a real loss to us. In just a short time, however, another man has been found who will be able to assist in the responsibilities of our work. And so the Lord provides.

I was in the ministry long enough to see young men fill missions, go home, be married, and send me their sons and daughters. I saw fine improvement in them. I know that the training the father and mother received in the mission field was carried over and was evidenced in that boy and girl who came to me. I found faith among the sons and daughters of God at home. I found the fathers and mothers who had provided the means for the missionaries to accomplish their work and to develop into faithful servants of the Lord had in their hearts the spirit and integrity of Latter-day Saints. Many of them were not heard of, many of them lived their quiet lives, but they contributed of their means and of all they had for the preaching of the Gospel.

In one of the stakes where I went to hold conference, I noted in the audience on the first day an aged brother, the kindness in whose eyes attracted me. I asked the president of the stake to call him up, but the president hesitated. I learned that the man's wife had died and that he was living with his children and grandchildren. His beard was unkempt, his hair likewise. But he attracted me. The second morning I asked again if this brother might speak. The president said: "I am very doubtful about his wanting to speak."

In the afternoon that same impression came to me again. I said, "Go down and ask him if he wouldn't like to speak. I feel impressed to call upon him." And when the invitation was given the old brother said: "Yes, I should like to speak," and he stood up and said: "I have never been called on a mission, I have been called on to speak only once or twice in my life. I helped to build the town and make the roads and bridges. I sent every one of my sons on missions. Where the money came from I do not know but I have kept my pledge with my Lord."

There are many such in the stakes of Zion. I pray the Lord to bless these noble souls in their valiant endeavors to carry on. I pray that the youth may continue to measure up to their glorious heritage, and I do it in the name of Jesus Christ, Amen.

ELDER LEVI EDGAR YOUNG

Of the First Council of the Seventy

I know I speak for the First Council of Seventy when I welcome Brother Richard L. Evans as one of our members. I have known him for many years. His noble character and fine intellect have been an influence for good wherever he has gone. His father died when Richard

was a little boy, and was one of the truest men that ever lived. Richard's mother has reared a large family. She has faced sorrows with fortitude, but always with deep faith in the ways of Providence.

May I say to President Grant and all the brethren under whose direction the First Council works, that the Seventies throughout the Church are doing nobly in their quorum activities, and have risen to the call to carry the Gospel into the homes of all people.

To my brethren of the respective quorums, I should like to remind you of the words of Paul the Apostle to Timothy, when he said:

When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.

Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.

For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

That we may go forward in carrying out the wishes of the First Presidency and the quorum of the Twelve to the end that thousands, yea millions, of the children of men may be brought to the knowledge of the truth, I ask in His name. Amen.

ELDER JOHN H. TAYLOR

Of the First Council of the Seventy

May I relate these two instances:

Last week I had the opportunity of going into the Missionary Home for a day or two and meeting the splendid missionaries who were about to leave for the mission field. Yesterday, one of the missionaries looked for me all day and when I went over to my missionary reunion he was waiting with his father at the door. Because of something I had said or done, he desired that I be the one to ordain him to the office of Seventy.

When I was twenty years of age and went on my first mission, as I came out of the meeting that had been held for my farewell, an old lady who was earning her living by washing stood by the door with a shawl over her head. She put a dollar into my hand and said to me, "John, it is not very much but I would like you to have it. I hope I shall live to welcome you back again, for when I go I would like you to say something about me at my funeral, because I love you."

The good things we say and the good things we do bring us happiness and joy. When we say evil things or do evil things in life, we are ashamed and uncomfortable.

May the Lord help us to be faithful and true to the fine things in life, so that we might be helpful to our fellow men, I humbly pray, in Jesus' name, Amen.

PRESIDENT HEBER J. GRANT

Again I express my gratitude for the singing that we have had, for the wonderful "Elijah" oratorio, for the fine speeches that we have heard, for the marvelous attendance at this Conference, and for the blessings of the Lord that have been with us.

INVOKES BLESSINGS UPON THE PEOPLE

I rejoice beyond all else in the growth of faith among the Latter-day Saints, and with all the power and authority that God has bestowed upon me—and I know as I know that I live that he has directed me from boyhood, that he has heard and answered my prayers, that I have had revelations, so to speak, from the Lord, and have endeavored to carry them out—I pray God to bless every honest-hearted soul at home or abroad. I pray that what has been said here may sink deep into the hearts of the people, that we will judge not that we be not judged, and that we will not condemn people in any of the countries today that are doing things that we think they ought not to do, because many of them are doing what they are doing because they dare not do otherwise, and are just as much opposed to it as we are.

May the spirit of peace and brotherly love grow among the Latter-day Saints.

Again may I plead with the people to get down on their knees and ask God to direct them in every act of life, and then if they get the Spirit of God they will feel happy and content in what they do. Do not do something that you can not ask God to help you to do. Grow in the light and knowledge of the Gospel, and as a servant of God I promise you peace and joy and happiness, in the name of our Redeemer, Amen.

The Choir sang an anthem, "Glory and Praise to God" (Handel), after which the benediction was pronounced by Elder William R. Ellsworth of the Maricopa Stake Presidency.

Conference adjourned for six months.

The musical exercises for the Friday morning session were furnished by the *Relief Society Singing Mothers*, Wade N. Stephens, Conductor; at the Friday afternoon session by the *Woodruff Stake Choir*, under the direction of John Nielson; at the Saturday sessions by the *Moroni High School Choir*, Ray Anderson, Conductor; and at the Sunday sessions by the *Tabernacle Choir*, J. Spencer Cornwall, Conductor. The congregational singing was directed by J. Spencer Cornwall and Richard P. Condie.

Accompaniments and interludes on the great organ were played by Frank W. Asper.

Stenographic notes of the Conference were taken by Frank W. Otterstrom and Joseph Anderson.

JOSEPH ANDERSON,
Clerk of the Conference.

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